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The Missionary survey

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THE MISSIONARY SURVEY

R. A. LAPSLEY, D. D., Editor-in-Chief L. E. ARMITAGE, Managing Editor

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The Missionary Survey's Campaign for 50,000 Subscribers

"How nimble was Jack?" you ask.
Did he climb HIGH on his pole?
How did the canvass result?

The answer is, It is too early to know yet, for this issue of the Survey has to go to press before SURVEY WEEK is over.

This we do know, every one of Jack's friends responded to his "S. O. S." with a willing heart and active hands. The canvassers surely must have been busy, for subscriptions are coming in thick and fast.

Perhaps if you could get a peep into the circulation department you would realize this. No idle words are spoken; there is no time for them. The bookkeeper takes the work home at night in order not to be swamped; her assistant cuts plates, plates, plates with which to write cards and dates, cards and dates, cards and dates, and more cards and dates.

In the mailing room in the morning when the letters come in the force call out as they open the envelopes, "Thirty subscriptions for Jack!" "Twenty for the Survey!" "Here's a long list for the Survey," etc.

All are enthusiastic and wondering, as you and I are, "HOW HIGH WILL HE GO?"

If you have put on a canvass and it has had satisfactory results, will you write us about it? This will help others. Tell us in detail just how you went about it. We'll appreciate it, for after handling the names of the subscribers month after month they soon become familiar and we feel that we know you personally. We even try to picture what you may look like.

Did you like the Honor Roll charts? Tell us how you used them in your campaign.

Help us make the Survey mean even more for the great cause of MISSIONS!

Honor Roll churches reporting this month are as follows: Eminence, Ky.; Hartselle, Ala.; Phoenix, Ala.; Roswell, Ga.; Stony Point, Va., (New Providence Church); Lexington, Ky., (Walnut Hill Church).

EDITORIAL

THE WORLD SITUATION AND THE INTER-CHURCH WORLD MOVEMENT.

The center of world interest continues to be in the Near East and in Southeastern Europe and in Russia, where as the aftermath of the world war chaos, social, political and industrial, reigns supreme, and where no hopeful signs of reconstruction and return to normal conditions are visible even on the farthest horizon.

Many millions of people in these lands whose means of even tolerably comfortable living have been destroyed, first by the ravages of war and then by the still more cruel ravages of Bolshevism, are now condemned to an indefinite period of acute physical suffering from hunger and cold and disease, added to the unspeakable sorrows that have come to them in the wholesale slaughter of their loved ones in battle.

The type of Christianity prevailing in these countries is such a corrupt and perverted one that little could be expected from it in the way of comfort and alleviation of the people's suffering at best. But even such as it is, this nominal Christianity has been for the time almost entirely smothered and suppressed under the tidal wave of atheism which seems everywhere to be a leading feature of the program of Bolshevism.

THE SCORN OF JOB.

"If I have eaten my morsel alone!"
The Patriarch spoke in scorn;
What would he think of the church were he shown
Heathendom, huge, forlorn,
Godless, Christless, with soul unfed,
While the Church's ailment is fullness of bread,
Eating her morsel alone?

"I am debtor alike to the Jew and the Greek,"
The mighty Apostle cried;
Traversing continents, souls to seek,
For the love of the Crucified.
Centuries, centuries since have sped;
Millions are famishing; we have bread,
But we eat our morsel alone.

"Even of those who have largest dower
Shall heaven require the more."
Ours is affluence, knowledge, power,
Ocean from shore to shore;
And East and West in our ears have said,
"Give us, give us your Living Bread,"
Yet we eat our morsel alone.

"Freely as ye have received, so give,"
He bade, who hath given us all.
How shall the soul in us longer live,
Deaf to their starving call,
For whom the blood of the Lord was shed
And his body broken to give them bread,
If we eat our morsel alone?

Written by the Bishop of Derry and Raphoe, printed in Church Missionary Intelligencer.

While not wishing to introduce politics into this discussion, we cannot refrain from expressing our chagrin at the success of the professional politicians now in control of our country's foreign policy in turning us aside from the program of Christian altruism which carried us into the world war, for the world's sake and not for our selfish national interests, and putting us back on the old platform of selfish isolation and refusing to lend any further helping hand to our European brother in distress.

In spite of all this, we would not have our readers to draw from what we have written a conclusion of pessimism. Man's extremity is God's opportunity, and God's opportunity is always both the opportunity and the obligation of His Church. This desperate world situation is the Church's challenge, before which she well might quail but for the fact that God is ready to equip her with all necessary resources, both material and spiritual, with which to meet it.

One proof of this is in the wonderful success that has crowned every denominational effort that has thus far been made to provide, on a scale never before

dreamed of, the funds needed for conducting a real world campaign.

The Methodists, Northern and Southern, both the Northern and Southern Baptists, the Northern Presbyterians, the Episcopalians and the Disciples of Christ have all gone "over the top" and away beyond in the efforts they have made. Our Church, held back, unfortunately as we think, by supposed constitutional difficulties, is yet planning to begin, in addition to its regular progressive program, an effort similar to that of our sister churches for some large financial goal as soon as the General Assembly can clothe our financial agencies with the necessary authority. Inasmuch as our people have for many years heretofore kept quite in the lead in the matter of per *capita* gifts, it is not thinkable that they will fail in this great effort of interdenominational friendly emulation which is now being planned.

Then when it comes to the actual application of these great funds in the task of world evangelization, what shall be our method of procedure? Great as they are, they will need to be used economically, and in a statesman-like way, if the desired end is to be accomplished. That means that they must be used, not competitively, but co-operatively, by the different branches of the one Christian Church. There must be unity of plan and co-ordination of effort. In other words, this great world campaign, which the Church is now facing up to in its entirety for the first time in its history, must represent the effort of a united Church. Every possible consideration of statesmanship and strategy and economy and efficiency of the forces in the field demands that this shall be a united effort. Certainly this point does not need to be argued.

How is this unity of effort to be accomplished? How could it be accomplished except by some such agency as the *Inter-Church World Movement,* which we most certainly believe has come into being in the providence of God for such a time as this?

This was the conviction of every representative of our Church who attended the great conference of the movement held at Atlantic City in January, including a number who went to the conference with minds full of doubts and questionings. Our Assembly's Committee of Systematic Beneficence, after long and prayerful consideration of the matter. reached this same conviction, and went as far as its authority permitted in aligning our Church with the movement. It remains for the General Assembly to take whatever final action may be deemed necessary to bring us into full and complete co-operation, which we trust it will be found ready to do with practical unanimity and enthusiasm.

If 50 men in our generation can be found who will enter into the holy place of prayer and become henceforth men whose hearts God has touched with the prayer passion, the history of the Church will be changed.—Robt. E. Speer.

NEGRO AMERICANS.

EXTRACTS FROM THE HOME MISSION SURVEY OF THE INTER-CHURTH WORLD MOVEMENT, PRESENTED AT THE WORLD SURVEY CONFERENCE.

ONE out of every ten people in continental United States is a Negro. The present population is between ten and eleven millions—more than double that of 1865. The Negro population has not increased as rapidly as the white.

There are 1,350 counties in the sixteen Southern States; in 818 of them Negroes comprised one-eighth or more of the total population in 1910; while in 264 more than half the population was Negro.

The Negro faces a dilemma when he migrates from his southern shack to a northern home. He pays an excessive rent, to raise which he must crowd his rooms with promiscuous lodgers, to the detriment of his health and the impairment of his morals.

A northern migration holds peril for both the Negro and his white neighbors, but the odds are against the Negro, racial animosity and unfair political discrimination turning the scale against him.

Only the Christian ideal of brotherhood can solve this problem for both races.

Health is the passport to race perpetuity; mortality points the finger toward health needs. Conservation of health increases both the individual and the social capacity for service in every form.

In the registration area the total number of deaths in 1913 was 820,204 for whites and 67,266 for Negroes. The death rate per 1,000 of the population of this area was 13.7 for whites, 21.9 for Negroes!

The inadequate provision for Negro education is well known. In the South, where nearly all schools for Negroes are located, they receive only about 18 per cent. of the total expenditure for education, although they constitute more than 30 per cent. of the population. In 1914 expenditures for Negro education from private funds were more than one-half of the total of all expenditures for Negro education.

Large numbers of children and youth between the ages of six and twenty years are not in school. Buildings, equipment and the pay for teachers in elementary schools are sorely inadequate.

Probably one-half or more of about 30,000 Negro school teachers and professors are unprepared for their task. They need preparation through work in normal school, college and university. There is need for county teacher-training schools of secondary school grade in at least 800 of the counties in sixteen Southern States having one-eighth or more Negro population. These schools should also provide adequate academic and agricultural courses of high school grade to meet country-life needs.

The mission boards of denominations whose membership is white or largely white are now providing about four-fifths of the support for the higher and secondary institutions for Negro youth and the colored denominations about one-fifth.

The type of building and equipment of the average Negro country church usually consists of an unpainted frame structure with rough benches, a platform

Shiloh, a Negro Church.

and pulpit for the preacher. Preaching services are held about once or twice a month.

The Sunday school in the rural Negro church usually is a summer time activity in no way adequate in program, methods, supervision or leadership for the religious education of the people.

The minister is usually non-resident, often living and working at some other occupation in a nearby city. He usually comes to the community on Saturday night or Sunday morning and leaves at the close of his Sunday labors. He is generally not equipped with adequate knowledge of the Bible, of Church history, and of the duties and requirements of pastor or priest. His activity is usually confined to preaching with homely, natural eloquence and emotional fervor. Here and there men of character and training have gone into rural work as resident ministers. The effect of their work has demonstrated the need of Home Mission work for the Negro rural community.

The Negro has demonstrated his ability, under experienced and trusted leadership, to develop into a useful and productive citizen. But he needs the support of religion as much as, if not more than, his successful white neighbor, to steady him in the day of prosperity.

The imperative demand for educated ministers and other educated leaders requires twelve schools of religion strategically located in connection with the universities and colleges planned. In addition there are needed: (1) Ten Bible schools with practical courses in the English Bible built upon a high school education or its equivalent; (2) forty summer institutes strategically distributed throughout the United States on a cooperative denominational basis and furnishing to men now in the ministry instruction in the English Bible, practical psychological, sociological and economic subjects; (3) eighty rural conferences of three to six days' duration at suitable seasons throughout the sixteen Southern States having Negro populations; (4) similar conferences in every important city center; (5) a system of graded Sunday schools with State, district and county supervision and teacher training courses in secondary and higher institutions and in churches.

"The highest expression of both individual and group-life of Negroes is through their churches." Their churches are their very life blood, and through them Negroes have found their truest outlet for self-expression. Whatever will help develop their churches and church life will help toward racial self-realization.

How Our Work Fits Into the Interchurch Program.

In connection with the extracts from the Home Mission Survey, as to Negro Americans, and particularly the two paragraphs at the close, it is interesting and encouraging for Southern Presbyterians to note several things.

Stillman Institute is, practically, one of the ten Bible schools mentioned. It gives the high school education and the practical courses in the English Bible.

A summer institute is held at Stillman, though it is for teachers and not for ministers. However, it gives the kind of courses mentioned, including Bible, and is doing just this kind of work.

In the Conference for Colored Ministers in the spring, and that for colored women in the fall, our Church is following or rather it established the precedent of the three to six days' duration conferences.

And last and best of all, the whole work of the Southern Presbyterian Church tends to and helps to "develop their churches and church life," and thus is helping them toward "racial self-realization."

We can see that the work of our Church, though small, has been real, constructive work, of the type which is most needed, and can take courage and go forward into a greater work and a wider sphere of usefulness.

HAVE YOU A CALL TO THE MINISTRY?

PRESIDENT W. A. HARPER, LL. D.

WHAT constitutes a call to the ministry, and what are the indicators that can assist the individual to arrive at certainty in respect to his call?

One very strong indication in this direction, it seems to me, would be the voluntary advice and counsel of a man's associates. They know him thoroughly, and their desire, based on his life with them, should cause any man to ponder well his duty to enter the ministry. The minister will have his place in this advice and counsel, but he should consult others before advising too surely in any case.

A second indication would be the influence a man's life is exerting in religious circles. If he is put forward as a leader and looked to with confidence, that would in itself suggest a larger sphere of service, especially if these marks of trust and confidence came unsought and in early life.

One's own taste and temperament will be another pointer. Do I love the worship of the sanctuary? Do I rejoice in the things of the Spirit? Is my vital concern in spiritual rather than material issues? These questions will help wonderfully in settling the matter.

GO, LABOR ON.

Go, labor on, while it is day;
The world's dark night is hastening on;
Speed, speed thy work, cast sloth away!
It is not thus that souls are won.

Men die in darkness at your side,
Without a hope to cheer the tomb;
Take up the torch and wave it wide—
The torch that lights time's thickest gloom.

Toil on—faint not; keep watch and pray!
Be wise the erring soul to win;
Go forth into the world's highway;
Compel the wanderer to come in.

Go, labor on: 'tis not for naught;
Thine earthly loss is heavenly gain;
Men heed thee, love thee, praise thee not:
The Master praises—what are men?

Toil on, and in thy toil rejoice;
For toil comes rest, for exile home;
Soon shalt thou hear the Bridegroom's voice,
The midnight peal: "Behold, I come!"

—*Rev. Horatius Bonar* (1843.)

But the final consideration must be in every case the witness of God's Spirit in my own heart that it is His will for me through preaching to point men to the way of salvation. The writer is a layman, and is so because he has never felt that witness. He is glad to serve in a layman's place the great interests of the kingdom, but happy is that man whom God has chosen to stand in holy places and proclaim the unsearchable riches of His grace! There is no higher happiness! In the face of such a call, every other interest must yield. "Woe is me if I preach not the gospel," and joy, joy, joy unspeakable if I follow my Father's call and do His will. May every young man who reads these lines place himself in God's hands and trustingly await His guidance!

Elon College, N. C.

TURNING A LEAF OF THE BOOK OF KNOWLEDGE.

HOW A LITERATE CHINA HAS BEEN ORDERED BY PROCLAMATION.

H. C. REYNOLDS.

TO destroy last week's newspaper shows a gross lack of character. To crumple the printed advertisement received in the morning mail shows the haste of unreason. To tear the printed page shows that you are mentally deficient. Carelessly to toss a book on the floor shows your tendency toward violence. That is a statement of the Chinese attitude toward the sanctity of the printed page. Printed characters have some sentimental beauty and a hidden value quite unknown to us. This worth and respect is founded on the truth, which we of the Occident readily admit, that the printed page is the lasting record of the mind and sometimes of the philosophic thought of the writer. The Chinese are seekers after philosophy, wherever it can be found—in ancient legend, in daily life or in daily writings. This habit of philosophy searching is much more cultivated with them than it is with us, and to the educated Chinese mind all philosophic thought is worthy of at least passing respect.

It must be remembered that in China the scholar, the writer and the reader of the printed page are absolutely the top of the common social scale throughout long ancestral centuries. With them the test of social position is not so much the test of wealth, but more the test of the scholarly qualities of writing and the ability to read and to discuss the revered works of the ancients.

Something is happening in China which will undoubtedly leave its historical impression. Veteran traders and missionaries discuss the possibilities seriously and, if they have a love for the vast, unhappy nation, with great hope and joy. The immense republic, they say, may sweep into the forefront of modern civilization much sooner than the most sanguine had expected.

The new simplified National Phonetic Writing, they report, is making most amazing progress. It is as easy for the Chinese to learn to read and write now as it is for the American boy. The graduate of a Chinese governmental college is, after many years of study, supposed to know about 40,000 ideographs or thought characters; this as compared to about 4,000 words in the vocabulary of the usual American. F. W. Bible, a Presbyterian missionary from Hangchow, told me that the pupils in Christian schools mastered the new system in a month as compared with the five or six years needed for the old ideograph system. Some illiterates are taught to read in two weeks with lessons of two hours a day.

With their reverence for literature and their fine industry, the Chinese seize upon the boon offered them and make it their own in a way that would surprise a western community. Old women are learning to read at seventy, and coolies coming out of mission hospitals after three weeks in bed go back to exhibit an ability as scholars that seems to their open-mouthed fellow villagers just short of magic. To successfully grasp this ability is to climb up the social ladder three rungs at a time. If the coolie and the simple souls of China can successfully master the essentials of reading and of writing in so short a time, does it not seem possible that China can climb up more quickly than we have dared believe toward plans for national unity and national organization?

But what is the immediate meaning of this new writing to China and to the world?

Of China's four hundred million or more inhabitants only about 5 per cent. can read at all, and no more than 2 per cent. are real masters of the written lan-

guage. It is quite possible that 375,000,000 Chinese may learn to read and write within one generation, or even in the next ten years. Any one who knows China realizes that the Chinese do not stand behind the men of any other race in intelligence. In literature alone the performances of the past would lead us to expect that a literate China would produce something of inestimable value to the whole world.

Two questions naturally arise in an American's mind when a man from China has told him this much: What is the new system, and why is it suddenly going so well?

Chu Yin Tzu-Mu, as it is called, is not the first attempt to give China a rational writing. It had thirty or forty predecessors.

But the system is a decided improvement on all those that have gone before. To understand it, one must remember that Chinese is entirely made up of monosyllables. There are only 420 monosyllables in the Pekingese official dialect. The number of words in the Imperial Dictionary of K'ang Hai, two centuries old, but still the standard, is 44,449. Each monosyllable on the average has 105 meanings. These are distinguished in two ways; first, by the slight differences of pronunciation, and second, by the association of one word with the word next to it.

The new National Language was founded on the so-called Mandarin. This was already spoken in fifteen out of the eighteen provinces, for the southern coast provinces have a quite different speech. But the pronunciation of Mandarin varied so much that natives of different provinces often were unable to understand each other.

To overcome this difficulty a standardized pronunciation was adopted. The pronunciation was fixed for about 800 words, and all the rest grouped themselves naturally around these. It is believed that in the course of time this will be the accepted tongue of China, except in the far isolated districts.

Then in the fall of 1918 a special congress of representatives of all the provinces, called by the National Ministry of Education, officially adopted Chu Yin Tzu-Mu as the written language of China. A government decree to this effect, Order No. 75, was promulgated November 23, 1918.

The method taken to spread the langauge was to teach it first in the government normal schools, then in the lower normal schools, and finally on down through the grades to the primary schools. Progress was very rapid. In the Province of Shansi the Governor appointed lecturers to go into even remote towns. Where he found the old conservatives hampering him he forced the merchants to attend the classes under threat of dire punishment. Though thoroughly against our ideas of personal liberty, would it not be worth while in the long run to Americanize some of our foreign communities by the Chinese process of forced literacy by presidential proclamation? Even the colleges held institutes to teach the system to school teachers. Books and magazines began to appear. The system was adopted for signal codes in the armed forces, and also by the police in many places. Even before its adoption by the government the system had been taught in the labor battalions in France, and many thousands are returning from the war with the key to literature in their possession.

In the primary schools it is considered that the system means a saving of two years of a child's education.

Having learned by the lessons of the past, the missionaries are trying to use great tact in helping along the new movement, although they are much interested at the course things are taking. A special committee of the China Continuation Committee, an interdenominational body, recommended the adoption of Chu Yin Tzu-Mu last February. Miss S. J. Garland was appointed to create a bureau to have charge of the work with the goal to "teach this form of writing to all the Christians during the next year." Much literature was quickly turned out by the Christian mission

presses, which at first was given away, but is now selling readily.

One thing more the new writing has done—it has given China the typewriter. Chinese merchants indeed used a kind of typewriter for the old ideographs, but it had 8,000 characters, and its only function was to make carbon copies of letters of importance. Now several American typewriter companies are putting Chinese typewriters on the market and preparing to push them vigorously.

But in material things the possibilities are even greater. China may hope to catch up with Japan, and with incomparably greater natural resources and population eight times as large might soon cast the island nation in the shade. Just how much strength a China with modern ideas, modern science, modern methods, would build up is difficult to visualize. She would certainly become a giant of nations who might compete with all Europe on equal terms. That literacy will accelerate this transformation several centuries is not so very inconceivable. Such a change would indeed upset the balance of the world, and the center of civilization might again stand "east of Suez" as it did twenty centuries ago.—Exchange.

THE CHURCHES PUSHING FORTH THE WORKERS.

DR. JOHN R. MOTT.

WITHOUT a shadow of doubt the dearth of workers who are actuated with a constant sense of their vocation is due to lack of prayer on the part of Christians. Let the pastor give himself more and more to this blessed and omnipotent ministry of intercession. Let the prayers offered in the pulpit evidence larger obedience to the prayer-command of Christ. Let the monthly missionary meeting correspond more faithfully to the original idea, when in the churches it could be appropriately termed "the monthly concert of prayer." Have the officers and teachers of the Sunday school from time to time unite in prayer that the Holy Spirit may separate from among the young those whom God would have one day preach Christ where He has not been named. Exhort parents to pray that their own children may be guided into the work of God's own appointment. Influence earnest young men and women in the Church to make the choice of their life work and life field a matter of special prayer until God's will is made clear. Judson, Paton, Hudson Taylor, Fidelia Fiske, Ann Hasseltine, the Williams College Haystack Band—these and many others were inspired to give their lives to missions while praying to God for guidance.

RESPONSIBILITY.

Across the fields of yesterday
He sometimes comes to me
A little boy just back from play
The lad I used to be.

And then he smiles so wistfully
Once he has crept within.
I wonder if he hopes to see
The man I might have been.

—Ex.

Christian Education and Ministerial Relief

Rev. Henry H. Sweets, D. D., Editor,
122 South Fourth Avenue,
Louisville, Ky.

Mr. John Stites, Treasurer,
Fifth and Market Streets,
Louisville, Ky.

GLEAMS OF HOPE.

EVERY thoughtful member of the Church is seriously concerned about the condition of our ministers and missionaries during this period of the high cost of living.

Even the secular press is emphasizing the inadequate "livings" provided for ministers.

For years these faithful servants of Christ and our Church have labored on, denying self, seeing wife and children undergoing real privations, and unable to lay by anything for the rainy day.

Many are now old or sick, many have "ceased from their labors," and for a time the widow and orphan are left for our tender care.

There is no element of "charity" in their claim. The Church has called them from the sources of earthly gain and has promised material support.

God help us to "take heed" lest we forsake them.

Their needs are certain and are increasing with the years. The Assembly for many years has been calling upon the Church to increase the Endowment Fund of Ministerial Relief to at least $1,000,000.

Were we to plan a fund equal to the average amount sought by the Congregational, Disciples, Methodist, Episcopal and Presbyterian U. S. A. churches, our Endowment Fund should be $2,356,900.

For several years Mr. C. E. Graham, one of the most liberal contributors to Ministerial Relief, has been planning to help largely in caring for the old preachers. He had decided to erect "The Graham Trust," from which this work would be assisted after his death.

A few months ago he purchased from the receiver, appointed by the United States Court, the Heard National Bank Building at Jacksonville, Fla., for $700,000. This is one of the choicest office buildings in the South, almost a million dollars having been spent in its construction, located in the center of the business district with every office rented, and a long waiting list. It is now yielding net 6 per cent. interest on $1,000,000. A large number of the best business men of our Church have pronounced this one of the best business investments obtainable.

Mr. Graham now offers to change his plans and to give $200,000 on the purchase price of this building on condition that the Church raise at once $400,000, add $100,000 of funds now in hand, and take over this investment of $700,000 into the Endowment Fund.

Every interest has been safeguarded and every care will be taken to make this a model investment. No better opportunity to meet the serious, distressing, pressing needs of these most worthy servants of Christ was ever presented. In the old economy God gave cities as an endowment for the Levites.

You have gone down deep into your pocket for the Red Cross, the "Y," the "United Drive" and the scores of most worthy beneficences that have made their appeals. Help the Church to be honest. Assist your committee as they try to pay the debt we owe.

Make remittances to John Stites, Treasurer, the Presbyterian Church in the United States, Department of Ministerial Relief, Henry H. Sweets, Secretary, 410 Urban Building, Louisville, Ky.

HOW LARGE IS THE ENDOWMENT FUND?

ON January 26, 1920, the Endowment Fund of Ministerial Relief amounted to $589,625, with $28,805 additional in Life Annuity Funds. Mr. C. E. Graham proposed then to turn over to the Church the modern fourteen-story office building in Jacksonville, Fla., for $700,000, of which he will pay $200,000 if the Church will add $400,000 to the Endowment Fund by December 1, 1920, and invest the same with an additional $100,000 in the building, which is now yielding more than $60,000 net annually and which could not be built now for less than $1,500,000.

Friends who have already given as much as $100,000 to the fund enthusiastically endorse this, and we will soon tell you what other business men of the Church say of this investment.

EXTRACT OF A SERMON ON MINISTERIAL RELIEF.

REV. WILLIAM CROWE.

A COMMON interest in the honor of our beloved Church should appeal to you business men. Are we, a part of the kingdom of the Lord Jesus, willing to do less for those who have borne the heat and burden of the day, than the United States Government does for its old soldiers?

A retired Rear-Admiral of the United States Navy lives in Frankfort, Ky.—a fine gentleman and devoted follower of our Master. Let us now picture a meeting on the street between this man and one of our old preachers. After the introduction the minister says, "I understand, Admiral, that you have served your country as long as it will let any soldier serve." "Yes," he replies, "I have been in the navy forty years." "Well, after that long and honored term, our government certainly ought to furnish you with a comfortable living for your old age." "It does, I am thankful to say. I am retired on three-fourths salary." "How much is that, Admiral?" "It amounts to $4,500, as my salary while in active service was $6,000. But now, my dear brother, I am a Presbyterian, and am in a position to appreciate the work you have done for the kingdom of Christ in connection with the Presbyterian Church. How long have you preached the gospel?" "I have been in the active ministry for sixty-five years." (For such is the record, my brethren). "You have! Well, the Church should surely do abundantly for you in your old age. Would you mind telling me what you are receiving. But before you tell me, I will remind you that I am aware of your needs, knowing that you did not have the opportunity to lay up anything as I did." "That is true, Admiral. My living was always small. I am not complaining of what the Church is doing for me, and would not tell you, did I not know of your interest in the matter. So I will tell you that last year the Church gave me $300."

And the sad part, brethren, is that this is not a hypothetical case, but such a conversation could actually occur, with every statement absolutely true.

Memphis, Tenn.

BLUE STARS! GOLD STARS! SHINING STARS!

MRS. C. A. SCUDDER.

ON the 11th of November a service was held in the First Presbyterian church of Athens, Ga., and I think you will be interested to hear of it.

At the beginning of the war, when our boys were leaving for the navy and training camps, a beautiful silk flag was hung in front of our white marble pulpit. As each dear one left home a blue star was placed on that flag until we had fifty-four boys and girls, whose names were on our roll in service. Then we kept a separate list of those who were reared in our church whose names and membership had been transferred to other churches as they had moved away from Athens. We also included the names of the husbands of our Presbyterian girls who in some cases were members of other churches, but still all lay dear to our hearts. Through the goodness of God, only one star turned to gold —a very fine young fellow died just after he went to camp. On our list one young man finished his work nobly in France and died after the Armistice, serving as a major with the Army of Occupation. Nearly one hundred came back to us, and so we had a service of praise that God in His goodness had called our young people to His service, had made them steadfast and true, and that so many were spared to return.

In appreciation of them we asked for a volunteer offering; rather it was announced, for no one was asked for one dollar, and gradually it has amounted to $400. This is to speak through some Presbyterian girl or boy in a small way the appreciation the First church feels for the part her girls and boys bore in our time of trial. The flag and list were both taken down in our service to be framed and hung in the pastor's study. It is needless for me to add that Mr. Hill led on this occasion, for as some one said, "His prayers followed our children, his words cheered our hearts. Who else could speak our thanks."

Please hand the enclosed to Mr. Stites for your Student Loan Fund. I am hoping we will be able to add $400 every November, "lest we forget." My heart is very much in your work.

LATTIE ALFRED BAIN.

AFTER a very brief illness, Lattie Alfred Bain died at the Norton Memorial Hospital, Louisville, Ky., on Friday, February 13, 1920, only a few weeks before he was to graduate from the Kentucky Presbyterian Theological Seminary.

Mr. Bain was born at Wade, N. C., December 30, 1891. He was the son of Samuel A. and Laura Ann Bain. He joined McMillan church in 1912, and on May 14th of the same year completed the course at Elise High School. June 12, 1912, he was received under the care of the Presbytery of Fayetteville as a candidate for the ministry. He graduated from Davidson College in the spring of 1916, and that fall entered the Seminary in Louisville.

He had rare gifts of mind and heart, was a faithful student, possessed of a winning personality, and has left an undying influence on his fellow-students, the Seminary and community in which he lived and in which he studied. In the light of the great need for men of strength and consecration it is hard to understand such a loss to the Church. God's "ways are not as our ways." Possibly through this life of consecration and earnest purpose may come the call of God to many other lives. Who will take his place? Who will go for Him?

THE AGED MINISTER'S PRAYER.

Forsake me not when I am old,
The daylight wanes, my work is done!

Forsake thee not when thou art old?
The Father hears thy trustful prayer!

"Forsake me not when I am old,
The daylight wanes, my work is done,
My feet draw near the streets of gold;
I wait the setting of the sun.

"Forsake thee not when thou art old?
Thy Father hears thy trustful prayer,
His arms of love shall thee enfold;
His hand thy table shall prepare.

"Forsake thee not when thou art old?
We hear the call; the churches wake,
The heart that won us to the fold
Our grateful love shall ne'er forsake."

What does the group on the cover bring to your mind and heart? If you should sit at a supper table with smiling friends around, and your souvenir card would have on it the picture of the kneeling minister, would the cause of Ministerial Relief become uppermost?

If you should enter a meeting and a card carrying a picture of the attractive family group studying Church literature were to be given you, after having received an invitation presenting an aged minister studying, would you realize more fully the meaning of Christian Education?

These invitation blanks with envelopes and souvenir cards can be purchased at ten cents a dozen or 25 cents for fifty, from the Executive Committee of Christian Education and Ministerial Relief, 122 South Fourth Avenue, Louisville, Ky.

Use them in your work and note results.

Train up a child in the way he should go.

HOME MISSIONS

Rev. S. L. Morris, D. D., Editor.

Miss Eleanora A. Berry, Literary Editor.

Hurt Building, Atlanta, Ga.

Our April Topic--Negro Missions

THE NEGRO IN AMERICA.

Mrs. R. P. Smith.

WHEN the history of Christian Missions in America is written, perhaps no chapter will be more interesting and more wonderful than the one given to the Negro race. Three hundred years ago, when the white man brought the first Negro slaves to American soil, he had no purpose in view for advancing the race in civilization, nor to give the benefits of the blessed gospel of Jesus Christ, but the overruling hand of God's providence can now be plainly seen in this great world tragedy. In this way the Negro was brought from the grossest darkness of heathenism into the presence of the world's greatest civilization and the marvelous light of the gospel of Jesus Christ. Thousands of Negroes were brought, especially to our Southland, where they cleared the forests, drained the swamplands, tilled the soil and produced great wealth for the white man. Looking at the subject from one standpoint only, we would call this treatment hard and cruel, but viewing it from another standpoint, in the light of God's providence, the Negro was getting more than his master. While the white man received gold for his part, the Negro received the English language, the elements of a high grade civilization, and the fundamentals of the Christian religion. During these centuries of slavery the Negroes made marvelous progress, considering the impediments in their way. They have furnished many examples of courage, fidelity and patriotism. Numbers of them by thrift, economy and perseverance made extra money enough to purchase their freedom. This privilege was granted to some for their acts of kindness and great devotion to their owners. Thousands of them became members of the same churches with their masters. Please excuse a personal reference. Scores of them belonged to the church of which my father was pastor, and a part of the church was set apart for them. They attended regularly on the services, and on communion occasions, after the white people were served, the Negroes were waited on by the elders. It made a scene never to be forgotten, when their rich mellow voices joined in some familiar hymn to the throne on high. In those days families went to church, and it was a custom for the mother to pass in the pew first, then each child, and then the father sat down in the end with his knee propped up. For the children there was "no discharge from that warfare." Occasionally a little toddler, who had spied its "black

mammy," could be seen wending its way to her corner, and enfolded in her arms, soon forgot its troubles while the services proceeded, somewhat at length in those days.

The great majority of the Negroes were perfectly happy as slaves, because there were no pressing cares and responsibilities resting upon them. When emancipation came, a great crisis was thrust upon them. In their child-like simplicity they became the prey of unscrupulous politicians. It is marvelous how they have maintained themselves under all these trying conditions, and as a race they are now beginning to enjoy the blessings of freedom. It is a well known fact that the desire to imitate is a peramnent characteristic of the Negro race. Since the Civil War they have had more or less opportunity to try on their own behalf much that they had learned from the white man. Thousands of them have proven themselves first-class farmers, mechanics, builders, etc. It is now estimated that one in twenty of the race owns his own home. The characteristic of imitating is plainly seen in the desire of parents to send their children to school and wherever possible to don the latest styles in dress. The Negro having a very emotional nature desires to express his feelings in worship, and it is marvelous how they have given of their meager earnings for building churches and supporting the gospel. Let me say here, it behooves us to think well in setting this people a good example, since we see them following in our footsteps. The more intelligent and better educated of the race have freed themselves from the demagogue and unscrupulous politician and are now leading the way into a greater and better life for their people.

Victoria Carpenter, Baptized in First Presbyterian Church, Tuscaloosa, Ala., "befo' de wah."

After my father's death we found among his reminiscent papers the following statements about Uncle Strawberry, who was captured in Africa, brought to this country and sold to my great-grandfather:

"Uncle Strawberry—so called because he came in strawberry time — called Berry. Bought of a slave ship (from New England) in Charleston, about ten years of age. Price paid $250. Bought by Grandfather Hamilton before my mother was married, and given to my mother when she was married. He was at my home when I was born. Had his little home near our home. Never heard my father scold him. He waited on my mother

"Berry was old enough to remember his capture; another tribe conquered his —picked out those between certain ages which slave dealers wanted. The rest, killed, he thinks, and eaten. His crowd sent to the coast. Berry lived to be old. Had a wife four miles away at Na-

than McAlister's—two children, Sylvie and Joe. His wife died and he would never let my father rest until he would buy his children. Berry made the trade finally, and my father bought, though he did not need them. Berry remembered his capture, and always thanked God he got out of Africa. He made me promise that I would take his children in division of my father's property; would not die in peace till I did it. He joined Good Hope church and was the sexton for many years. Father allowed him a cotton patch and he always had his bale to sell. He raised and cleaned rice; made horse collars, baskets, etc.

"Uncle Berry always thanked God for his slavery. He lived as well as we did. If he went fishing and a rabbit ran across his' path he would turn back. Would start no new work on Friday."

Asheville, N. C.

AMERICA FOR CHRIST.

Thanks unto Thee for mercies past,
The grace untold that is to come,
For mighty continent so vast,
The solitude, the city's hum,
The fertile field, the crags of gold,
All races in one land comprised,
And best, the right to take and hold
This great America for Christ.

The sowing of the precious seed
And reaping side by side progress,
Lord of the harvest, send with speed
More laborers and supremely bless!
They sow in tears, they toil in pain,
They render up their lives unpriced;
Be this their everlasting gain—
Their crown—America for Christ.

—ROGER SHERMAN GREENE.

GROWTH AT STILLMAN INSTITUTE.

GLEANINGS FROM THE ANNUAL REPORT OF PRESIDENT R. K. TIMMONS.

THE Executive Committee of Home Missions and the friends of Stillman Institute have made so many improvements possible, and the work of the present year has been so satisfactory, that it is a real pleasure to write this report.

The institute, however, has sustained a great loss in the removal of Rev. and Mrs. N. W. Kuykendall. After six years of faithful and efficient service Mr. Kuykendall felt that the Master would have him return to the pastorate. It was with much regret and many prayers that the faculty, students and friends of the work told them good-by. But God takes care of His own vineyard. The question as to who would take the Kuykendalls' place was answered by Mr. W. F. Osburn and his splendid family. Mr. Osburn, in addition to being a thoroughly consecrated Presbyterian elder, filled with the missionary spirit, seems peculiarly fitted for this peculiar work. Prior to coming to Stillman, Mr. Osburn had had eight years' experience in State High School work and two years' experience as county farm demonstrator; and most important of all, he has a genuinely sympathetic and sensible interest in the colored people.

One new residence has been erected at a cost of $5,000. Homes are now provided for the three teachers who give all of their time to the work. One of the dormitory buildings has had a coat of paint put on the outside, and both of them have been kalsomined on the inside and refurnished throughout with new furniture. These improvements cost $2,000.

Sixty acres of good land adjoining the

present property have been purchased at a cost of $9,000. There are now 110 acres in the institute property. Five acres are used for campus, twenty as cow and hog pasture, and all the rest is under cultivation. Half of this piece of property lies just within and half just outside the city limits of Tuscaloosa. A business man remarked a short while ago that within a few years we would have a fortune in this property.

Another year's work has been added to the Normal department, thus giving five years instead of four in the academic school. Most of the graduates of last year and several students of former years are here taking this advanced work. The theological school as heretofore offers a three year course in the ordinary English courses of a Theological Seminary. The Bible, however, is given first place throughout the eight years' work. The standard of Stillman Institute ought to be raised from year to year until it can offer in all the departments undertaken as advanced and as thorough courses as are offered by any school for colored men. Unless this is done our colored preachers will have to go elsewhere for a part of their training, or else not keep abreast of the better educated members of their congregations.

A six weeks' Teachers' Summer School was conducted last June and July. Sixty-nine teachers and prospective teachers attended. This work was a success in every particular. The teacher-pupils expressed their feeling by sending in a petition unanimously voted that the summer school be made a permanent part of the work of the institute.

The Bible was given just as prominent a place in the summer school as in the regular session. A daily Bible class was conducted and attended by every pupil. It would have been amusing, had it not been so pathetic, to hear these public school teachers state what they had always understood certain passages of the Bible to mean. It was also gratifying to hear them talking about how they were going to use this Bible instruction in their schools next session.

So far we have fifty-eight students enrolled. This is 40 per cent. more than the total enrollment of last year, and is as large a number as can be accommodated with the present equipment. About 40 per cent. of the students are studying for the ministry; most of the others who have any definite purpose are preparing to teach in the public schools.

We need now, first of all, an adequate building to be used for dormitories and class-rooms. Fifty boarding pupils is the capacity of the present buildings, and they are now full. Yet it would require no larger faculty to teach a hundred pupils. If we could have the dormitory building, the old ram-shackle structure built by the students some years ago could be torn down, and it ought to be torn down, and enough lumber could probably be salvaged to give us the much-needed barn.

The improvement probably that has pleased us most is that in the general deportment of the students and the cleanliness of the buildings. Some of the delegates to the Woman's Conference last fall remarked that the Insane Asylum and Stillman Institute were the cleanest places they had ever seen. The students, too, seem to be taking a good deal of interest in the work that they are required to do each day. The contractor who built our new house, after observing for several days a group of students who were putting up some fence and outhouses about the place, remarked that if his men would work like these students he would be able to turn off more work. Labor as well as learning is a part of the course here.

The kind of work that Stillman Institute has always done is very much needed today, and God seems to be blessing every effort put forth.

Tuscaloosa, Ala.

Farm scenes at Stillman.

STILLMAN, AS SEEN BY THE NEW FARM DIRECTOR.

W. F. OSBURN.

NO doubt most of those who read this article know in a general way about Stillman Institute, but for the benefit of those who do not know about it, I shall give a brief general outline of the institute and its policies.

Stillman Institute was founded in 1876 by Dr. Stillman, for many years pastor of the First Presbyterian church of Tuscaloosa, for the purpose of training young colored men for the ministry. The scope of its work has gradually been broadened, and instruction is given in wood work, blacksmithing, and teacher training, special emphasis being placed upon the latter. The institute is maintained by the Home Missions Committee of the Presbyterian Church and is under its control. However, it is non-sectarian, there being many representatives here of other denominations.

The institute owns one hundred and ten acres of land, about twenty-five of which are devoted to campus and to pasture, the remainder being planted to field and truck crops. This land is worked by student labor, each student working one and one-half hours per day as part payment of his expenses. In addition to this, nearly all students put in some overtime for which they are paid by the hour.

The farm serves three distinct purposes: it furnishes the boys a means of helping to pay their expenses here, helps us to teach them scientific agriculture, and furnishes supplies for the dormitory.

Many of the boys who come here can get but little help from home people, and so are compelled to work part of the time. The afternoons being devoted to work, they are thus enabled to work three or four hours per day. This work serves also to lessen the habit of loafing which is so easily formed among boys in boarding schools. This is perhaps worth quite as much to them as is the means of support it furnishes.

Possibly the most important use of the farm is the opportunity it offers of teaching scientific agriculture, such as crop rotation, diversification, seed selection, feeding and care of live stock, proper cultivation, etc. Not only have all crops already been planned for this year, but a three year rotation has also been planned, and these plans are explained to the boys who work on the farm, at every opportunity. It is encouraging to see how readily the boys respond to instruction of this kind. As an illustration, we have for some time been engaged in terracing the sixty acres of land re-

cently purchased. The crews, with the exception of one or two boys, are changed every half day, so that we may teach each boy how to use the terrace drag. Many of the boys have already asked for drawings and direction for constructing a drag like the one we made in our shop, so that they can make one when they go home.

Our crops have been so planned for this year that we should raise all the feed for all the stock on the place, and much of the food used at the dormitory, such as potatoes, syrup, meal, vegetables of all kinds, and pork. In addition to these we have planned several money crops which should help make the farm not only self-sustaining, but a source of revenue.

In order that we should get the best possible results from the farm, we should have a barn adequate for housing our livestock and feed. At present there is hardly half room enough for this purpose. The need for two two-horse cultivators is very pressing. These would save the labor of two men, or at least three hundred dollars per year, possibly more, as much depends on working the crops on time.

Tuscaloosa, Ala.

CHANGES AT STILLMAN.

A. H. JOHNSON.

SHOULD any of the old students or friends of Stillman Institute, who have not been here within the past two years, make a visit here now, they would readily see that there have been a great many changes.

After I had spent one year here under the great and good Dr. Hutchinson. I was called for service overseas. I heard through one of my friends while overseas that Dr. Hutchinson, on account of ill health, had given up the work. The first and only thought to come into my mind was, who will take his place?

After having spent about one year in service overseas, and returning to America, I made my way back to the old institution. I found on my return that there had been many changes. The very first thing to attract my attention on my return was a new principal's home, built by the very latest plan, and adding so much to the attractiveness of the campus.

On entering I found an entire new faculty and almost an entire new student body, which welcomed me back to Stillman. Going through the buildings I found clean, fresh painted and newly furnished rooms. The well decorated dining room, where the meals are served by excellent system, is a pleasure to see.

Turning to the farm, I found that it had been greatly enlarged, a new silo, a larger dairy herd and an excellent "piggery," all handled by the students for the purpose of giving them practical experience and a chance to help themselves to secure an education.

The standard of the courses being raised, I found the school *packed* with well picked young men anxious to secure an education.

What do some of these changes show and mean? They show that somebody is interested in the right education and Christianization of the colored people of the South and giving liberally of their means and service that the work may be carried out. They mean that Stillman will very soon stand out as one of the leading colored institutions, and there will be a larger number of best talented young men to apply for entrance each year.

Tuscaloosa, Ala.

(Johnson is in the middle year of the Theological School, and is one of the most promising men that has ever been at Stillman Institute.—R. K. T.)

SOME IMPRESSIONS FROM THE YEAR'S WORK.

REV. W. A. YOUNG.

THIS has been quite as trying a year, in some respects, as last year. After the great world war closed, or even before, while the struggle in France was still undecided, the mind of God's people was turning constantly toward the influence of the world war on the progress of the kingdom of God.

They had noted the noble response of manhood to the call, "Make the world safe for democracy," they had seen how lavishly money was poured forth; for example, the great sums raised in the Liberty and Victory Loans; they had been impressed with the union among the allies and with the one heart and mind among our own people to win the war. They naturally thought that God was teaching His people by sacrifices and sufferings—the high spirit which the war had produced—to put the same sacrifice and effort, the same heroism and high resolve into a united effort to win the world for Christ at once.

With such conferences as we are having at Stillman for both men and women, it bids fair for a better Church and more results. The men return home more energetic and encouraged to put through propositions that they had before said they could not do. One has said that the colored people are susceptible to evil influences, but I argue that they are also susceptible to good.

In general, the work is doing nicely. The churches are doing a bit better than in former times. As I make a round among the different brethren, on all their respective fields, I am more encouraged now than ever. I have made a short visit to all of the churches this Church year, and have noted with pride some bit of improvement in and around the church and its ground.

Our work in the State of Florida, after the death of Rev. W. L. Terrell, almost went down because we had no man to put on the field. At the last commencement one of the two men that graduated went to Florida. The people like him and he is doing splendid work. He has organized one or two other missions in the State, where we had never before had work.

In making a general survey of the work, I have noticed that it is suffering for the lack of men! I am urging church sessions to pray that young men might be influenced to preach the gospel. Many persons were much discouraged and left the Church during the war, but in this reconstruction period they are giving themselves to the Saviour of mankind again. Permit me to say to the sessions of all our churches, white as well as colored, search the churches and schools for new recruits to the gospel ministry. I hope all sessions will join in sending up young men to Stillman Institute, and help save the colored people. In saving white and colored alike, we are laying a safe foundation for the future generation.

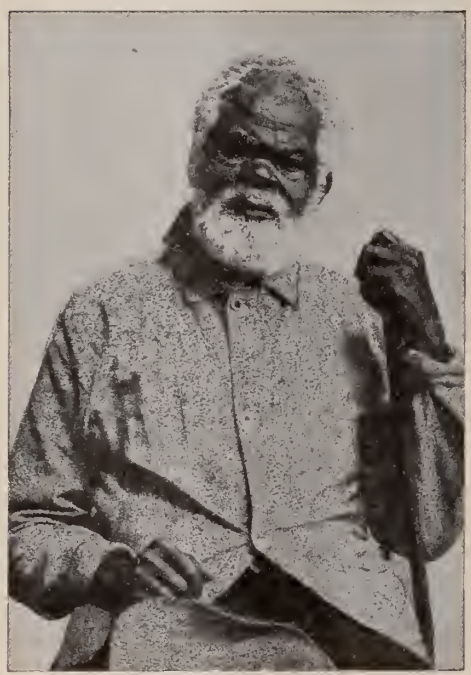
The colored churches are trying to do more toward raising money, since the Church has launched the movement for a school for colored girls, because we are desirous of a school to which we can send our girls.

Tuscaloosa, Ala.

Good material for Stillman.

DEATH SONG

PAUL LAURENCE DUNBAR.



Lay me down beneaf de willers in de grass,
Whah de brook'll go a-singin' as it pass.
An' we'en I's a-layin' low,
I kin hyeah it as it go,
Singing', "Sleep, my honey, tek yo' res' at las'."

Lay me nigh to whah hit meks a little pool,
An' de watah stan's so quiet lak and cool,
Whah de little birds in spring
Ust to come an' drink an' sing,
An' de chillen waded on dey way to school.

Let me settle we'en my shoulder draps dey load
Nigh enough to hyeah de noises in de road;
Fu' I t'ink de las' long res,
Gwine to smooth my sperrit bes',
Ef I's layin' 'mong de t'ings I's allus knowed.

A SCHOOL FOR NEGRO GIRLS.

LILLIAN E. CHAMPNEY.

ONE million Negro girls in ignorance, uneducated and incapable of earning a respectable living because they are unable to render efficient service in places where they are called to serve! We see hundreds of them falling into paths of sin and degradation because they have never had an opportunity to learn the better way. They do not know until it is too late that "the wages of sin is death." "Sin is a reproach to any people." Truly "My people are destroyed for lack of knowledge."

It is not mine in this humble and heart-weighted appeal to ask for the explainable "how" or "why" of such a vast number of Negro girls without a full knowledge of the Christian civilization. But is it of little matter or concern, my kind readers, to you, that such a great number of our girls at your very doors, whom God by an extraordinary providence brought and placed in this Southland, need to be trained and "lifted up"? Look upon them and you cannot but see in their very countenances the living effigies of "St Paul's Macedonian" imploring your help.

We are proud, and justly so, of the wonderful work that is being done at our

beloved Stillman Institute at Tuscaloosa, Ala., for the educational and spiritual uplift of young Negro men. Our girls need training just as much or more, for we realize that "no race can rise above its womanhood." Our Southern Church is about to meet this responsibility by establishing a Christian school for them. May God grant His divine sanction upon this great advance step in our dear Southern Church's work among the Negroes, and be eminently with the noble workers in this "labor of love," and may each reader take what is far more important than these feeble words of mine, the encouragement of that great text, "Inasmuch as ye have done it unto the least of these, ye have done it unto me."

Perhaps we are the "least"; we are nevertheless a part of God's great plan. We believe, we know, that God, our Maker, teacheth us more than the "beast of the field," and "maketh us wiser than the fowls of the heaven." But faculties and powers are of little value until they are brought into exercise and directed to proper channels. They are in this case like the seed cast upon the wayside, which though it contain the rudiments of the future plant and is possessed of power or faculty of vegetation, exists without end and without use. It must be cast into the earth and be moistened by the "fatness of the clouds," be invigorated by the rays of the sun, and tended by the assiduous care of the husbandman before it can bring forth fruit, yield its increase, and answer its designed purpose in the creation of God.

Thus it is with the untrained Negro girl. She must have the "assiduous training" of Christian teachers. There is no way for her to get this save through the churches and through schools established by Christian organizations: schools in which real practical Christianity is given an important place. You will find her docile, patient, willing and submissive in character. This entitles her to your good will, your protection, and gives her, we believe, a claim upon your benevolence, for her improvement and welfare. When education has been given the pure and undoubted Negro, it has not been bestowed in vain. Modern times have produced among the Negroes, bishops, ministers of great worth to the race, physicians, philosophers, linguists, poets, mathematicians and merchants, energetic and honorable in character.

Vast numbers exhibit a quickness of intellect and a thirst for learning. It is a pathetic fact that there are those who know us only in ignorance, who know us only as to our "passions" and "vices." Are there any who would claim that we are so degenerate a variety of the human species as to defy Christian cultivation of mind?

Help Us.

Our race are indebted to the recent articles written by Christ-like men, for all that has been said for our "uplift" in Church papers and secular press. Especially do we, as Negro members of the Southern Presbyterian Church, appreciate the attittude and words of those in charge of its colored work.

Education is the basis for all progress in civilization, and equally, of course, the character of the teachers determines the character of the education. We hope that this school is being planned along the line of raising the standard of education for our girls. We know that the hand, the mind and the soul must be trained. The one without the other is a sad blunder.

Shall the powers of the Negro girl be allowed to remain wholly latent, wild and worthless, like an uncultivated plant? I am sure our own

school in this great Southern Presbyterian Church is going to sow the seeds of truth, that our girls may learn to judge rightly between "truth" and "error" and "good and evil." May the Church reap, year after year, an unfailing harvest of model, industrially trained, useful, intelligent Christian women, each one as it were coming forth "as a corner-stone polished after the similitude of a palace."

Montgomery, Ala.

(Our Church owes a debt to other denominations which have educated the wives of our colored ministers, who are rendering devoted service to the Master, their race and our denomination.)

AS A DELEGATE SAW THE TUSCALOOSA CONFERENCE.

WHEN I was notified by Mrs. J. T. Johnson, of this place, that I was the Presbyterial delegate to the fourth annual Tuscaloosa Conference, I was surprised yet delighted, though I feared that I could not represent the Fayetteville Presbyterial as it deserved. I did not know what to do nor what was expected; however, I knew how to work, so I took courage and decided to go and do with my might "whatsoever my hands found to do." I arrived at Tuscaloosa Sunday morning at 2:30. I was very sorry to miss the "Get Acquainted Social" Saturday night, but I could not help it. I resolved, God willing, not to let anything else go by.

We had a lively Sunday school and an informing and inspiring sermon by Rev. Paul Moore, from Matt. 5:41. Our vesper services on Stillman lawn at 4 P. M. were conducted by that godly woman, Mrs. W. C. Winsborough, who took for her subject the Book of Esther and extracted her golden points from Esther 4:13-14. Mrs. Winsborough encouraged us to continue to work and pray for our people, as did Esther, and believe as she did, and in God's own time and way the answer will come. At 8 o'clock P. M. we found ourselves again in Salem church, where this morning we were instructed and energized. This last public service of the second day of the conference opened with an uplifting song service led by Professor B. H. Barnes and closed with an address by Dean Imes, Bible Training Department, Tuskegee. The address was brimful of information about and praise and hope for the Negro race. The speaker sketched our soldier boys from the time they were called to the signing of the Armistice, and, according to the approved records of the United States for physical and mental strength, spiritual and moral life, and loyalty to the government, they were second to none. At the close of this Lord's day I just felt that if I got no more of the conference, I had enough inspiration for my God, my country, and humanity, with which to go through life.

Monday, Tuesday, Wednesday, Thursday and Friday mornings, 9 o'clock found us in the class-room ready for work. Devotional services and the preliminary remarks being over, we were taught one way to read the Bible by Mrs. Winsborough; and I venture to say that every member of the conference is more in love with the Bible and will hereafter gain more knowledge from its study.

The Practical Lessons in Nursing, taught by Mrs. M. H. Bright, of Tuskegee Institute, will be very helpful and beneficial to us. I am sure that should the Spanish influenza epidemic, or any other disease affecting the whole people, break out, it will be met by more efficient fighters from our race than before.

The talks by Mrs. D. D. Little, of Columbia, Tenn., were thoughtful. She pleaded with us as leaders of women to set the pace and others will follow.

Mrs. Wells Henderson, State agent for Alabama, said make efforts to have bet-

ter homes, better schools, better farms, and better everything, and so doing we will raise the tone of our people.

Mrs. W. E. Hinds, of Auburn, Ala., pictured to us very graphically some of the Bible homes: (1) The First Home, Gen. 1:27; (2) Home of Envy and Jealousy, Gen. 24:12-14; (3) Home of Companionship and Service, Luke 18:38-42; (4) A Home of Instruction, Acts 16:3; (5) A Home of Faith.

The sewing classes conducted by Miss Edith Graming, who was assisted by Mrs. W. H. Shepherd, both of Louisville, Ky., will be of practical benefit to us in our homes.

The playground demonstrations, as conducted by Mrs. Roberts, of Tuskegee, were enjoyed not only by the children of the city, but by the conference as a whole; many of them took part in the games.

Mrs. Winsborough, in her closing words, expressed her delight at such a full delegation of such representative women. She said that she was pleased with the women of the conference, and she believed that with so many women working together for the uplift and betterment of the race that the Lord would surely answer the call and help the races to better understand each other. It was the consensus of opinion of those who were in position to know that this fourth conference was the very best that had been held. There were seventy-five delegates from eleven States: fifty-nine towns were represented and eight religious denominations. Alabama, the conference State, led the delegation with sixteen, and North Carolina, with two States between, followed with twelve delegates. Eleven members of the conference were wives of ministers, and three of them were from North Carolina.

I thank the Fayetteville Presbyterial for the honor it conferred upon me in making me a member of the fourth annual Tuscaloosa Conference, which, with the previous conferences, has done so much for the uplift of my race; and whose future is bright for the continuance of the well begun work. Mrs. W. C. Winsborough says that we may expect at least two conferences next year: one at Tuscaloosa, Ala., and one at Christiansburg, W. Va. The conference has informed me, inspired me, energized me, and better prepared me to work for my people—knowing (as I have believed and taught) that the good white women of the South are with us for the better things for which we are now pledged under their guidance, namely: better homes, better schools, better churches, justice in the courts, and fair play everywhere and in everything.

D. V.—I shall attempt to put in practice the teachings of the conference, and to organize a Negro Woman's Bible and Community Club.

MARTHA RANKIN.

Aberdeen, N. C.

Three North Carolina Ministers' Wives.

OUR SPICE BOX.

What, and what alone, can solve racial problems?

We seem to be doing the right kind of thing. What proves it?

He didn't need them, but he bought two more slaves. Who did it and why?

There have been many improvements at Stillman. Which one pleased the faculty most?

How could we save $300 per year?

Mr. Timmons says they have the best set of students they have ever had. How does one of the students account for it?

It has helped to interest the colored churches in raising money. What is it?

What is one pathetic fact in the relations of the white race to the colored?

She felt that one Lord's Day gave her enough inspiration for her God, her country and humanity, with which to go through life. Where did she spend it?

SENIOR HOME MISSION PROGRAM FOR APRIL.

PREPARED BY MISS ELEANORA A. BERRY.

A CLIMBING RACE.

Far, far the way that we have trod,
From heathen kraals and jungle dens,
To freedmen, freemen, sons of God,
Americans and citizens.

This land is ours by right of birth,
This land is ours by right of toil;
We helped to turn its virgin earth,
Our sweat is in its fruitful soil.

Courage! Look out beyond and see
The far horizon's beckoning span!
Faith in your God-known destiny!
We are a part of some great plan.
—J. W. Johnson, Negro Poet.

1. Hymn—Not Alone for Mighty Empire.
2. Prayer—For God's blessing upon the Negro race in America, in its efforts to reach a higher standard of Christian character and a firm educational and economic position.
3. Scripture—Responsive Reading.
4. Reading—America for Christ.
5. Early Christian Work Among the Negroes.
6. A Map Talk.
7. Solo and Chorus—Steal Away.
8. Reading—Death Song.
9. The Year's Work.
10. Hymn—Jesus I Come—the song of the Negro race.
11. Prayer—For the work of our Church for the Negro, that it may continue to receive God's blessing, and that our people may see that it is given ample opportunity to grow and expand, as new doors of usefulness open before us.

Notes: The Hymns, and Responsive Reading, are from the Children's Day Program, for Home Missions.

5. Mrs. Smith's article, and Lesson on our Church's work.

6. From Lesson on our Church's Work.

9. Articles in this number.

Write to Literature Department, 1522 Hurt Building Atlanta, Georgia, for copies of the Program, as many as needed, and of the Lesson on our Work among the Negroes.

THE JUNIORS

A BUILDER OF HAPPINESS.

By L. H. Hammond.

OVER forty years ago there was a little colored girl, named Jane, whose mother was nurse to the children of a family of wealth and culture. Jane stayed at the "big house" with her mother. The carefully taught little white children were her playmates, and she learned to love their ways.

But when they were all old enough to go to school they had to separate, and Jane went to Hampton Institute. Here for the first time she had to go with colored children. They were not as carefully trained as she was, and she did not like them, nor the plain food, nor her lessons. She says she was very troublesome. But the teachers were patient, and after awhile she began to see that if she had had a better chance than the other colored children she ought to try to help them. But she was bent on having a good time, and she thought that if she helped others she would have to be solemn and poky. So she grew up struggling with herself, wanting to help, but not willing to give up her good times.

Then one day she read a book about the sadness and dullness and trouble in many poor people's lives. It showed how much those who work hard need fun and happiness and jolly times to help them bear the strain of living and to keep well in body and soul. She had never thought of that, and she said: "I'd love to help my people if it will help them to give them good times."

Just about that time she married a Hampton graduate who was the institute's bookkeeper. They went to housekeeping in a little home he had built for her. "Now," she said, "I must begin." So she went out in the street, where the neglected children were playing, and brought them to her home. She had them come every day and told them stories and played with them and taught them everything she knew that would make them better and healthier and happier. She had girls' clubs and boys' clubs; and then she had to have clubs for grown-ups, for the mothers and fathers and grandmothers, the uncles and aunts and cousins, all began to come to the little house. They began to call it

They Need Our Help.

the "Settlement"; but Mrs. Barrett herself called it the "Palace of Delight," like the place she had read about in the book. Her husband loved her work and helped her in it all he could.

But they had no bath-room in the home, and they wanted the nicest kind of one. So they saved and saved till they had money enough to build it. But then Mrs. Barrett said: "I'm trying so hard to teach all these people to be clean. And if I have a bath-room they'll say: 'O, it's easy enough for you; but if you lived as we have to, you'd be just as dirty as we are.' So don't let's have the bath-room. I'll show them I will keep clean with no more conveniences than they have."

Instead of a bath-room they built a big room where from one week's end to another the children could play in the daytime and the grown folks have happy times at night. For over twenty years that house was a well-spring of joy in that community. The homes that have been made better by it, the children it has helped to clean and happy lives, the mothers it has taught to be home-makers, the hope it has brought into discouraged lives!

Two years ago the husband died. But his wife, instead of shutting herself up in her sorrow, gave herself afresh to those who needed help. "Here at home they have learned," she said. "They can help one another now. I must go where they need me more."

So she left the dear home and went to Peak's Turnout, near Richmond, where the State of Virginia and the colored clubwomen of the State together maintain a home for wayward colored girls. She is the superintendent and the vice-president of the Board of Managers, a wealthy white woman of Virginia being the president. The neglected, twisted, discouraged lives of these wayward girls Mrs. Barrett is transforming with her own spirit of love and service. Throughout Virginia she is known and honored by men and women of both races, and it is partly because of her beautiful work that the State Legislature of Virginia, at its recent session, passed a resolution of thanks to the colored women of the State for the service they were rendering the Commonwealth at Peak's Turnout by turning these wayward girls into good citizens.—*The Young Christian Worker.*

THE NEGRO.

THE second prize in the "Kiddies' Contest" of the Home Mission Contest in Missouri went to William Thomas Smithy, age twelve, who in answer to the question as to what phase of Home Missions he would give $1,000 to, if he had it, wrote the following answer: William practices what he preaches, and sent his $5 to be used for Stillman Institute, and Mr. Timmons gave it to one of the earnest, hard-working boys who is studying to be a minister and working his way through school.

I think that the money should be given to the Negro.

First, because the white people brought Negroes to America and made them slaves. At the close of the Civil War the Negroes were freed and left to provide for themselves. They were not used to providing for themselves. Before the Civil War they had been going to the same church that the white people went to; and hearing the same preacher that the white people heard. After they were freed, they were not cared for so well as they had been before the Civil War.

Second, the Negroes are at our own doors and I think that we ought to provide churches and preachers for the Negroes at home before we send missionaries and money for the heathen who are not near us.

Third, the Negroes are more eager to learn about Christ than the heathen.

Fourth, I think that we ought to give money to help educate and train good Negro preachers at Stillman Institute to preach to the Negroes, to help build decent churches for the Negroes, to establish schools taught by colored preachers, to encourage and help support colored ministers and to organize Sunday schools taught by white people for the Negroes.

Fifth, I think money should be sent to Stillman Institute to repair buildings, buy land for stock pastures, build dwellings for teachers, and to help furnish student rooms.

JUNIOR HOME MISSION PROGRAM FOR APRIL.

PREPARED BY MISS ELEANORA A. BERRY.

1. Hymn—Little Soldiers.
2. Prayer—For the colored children in our Sunday schools and in the Parochial school taught by our colored pastors, that they may grow into good, true, men and women.
3. Scripture Reading, Matt. 25:31-40.
4. Story—A Builder of Happiness.
5. The Early Religious Work Among the Negroes.
6. A Map Talk.
7. Exercise—Mutual Giving.
8. Reading—O Li'l Lamb.
9. Hymn—Saviour, Like a Shepherd Lead Us.
10. Prayer—For the white children in our Sunday schools and in all our country, that they may realize that as the stronger race, we owe a duty to the colored children, to teach them the way of life.

Notes: The Hymns are from Assembly Songs.

5. *See Mrs. Smith's article in Senior Department, and Lesson on the Colored Work of our Church. It is important that our young people be taught of the missionary work among the slaves.*

6. *See Lesson on the Colored Work of our Church.*

7, 8. *From Program for Children's Day. Order Lesson on Colored Work and Program for Children's Day, with supplement, from Literature Department, 1522 Hurt Building, Atlanta, Ga.*

THE SLAVE RAIDERS.

AN African king and his councilmen were talking excitedly over the rumors they had heard that very morning. "The slave raiders are coming this way," cried one. "They catch the women when they are digging in the gardens and the men when they are alone on the path. They fasten them with chains and put them in strong pens. They march them off and nobody knows what becomes of them." "Ah! Most of the people die and whole villages are lost," exclaimed another. "We will see to it," said the king, "that the slave raiders do not come within our borders. We will keep a sharp lookout and allow no strangers inside the village." "Yes, yes, we will all watch," the men agreed, "and no slave raider shall come near us."

At that instant some villagers came running to the king, crying, "Oh, master, some white strangers are coming up the path." "Go back, stop them in the path, find out who they are and what they want," replied the king at once. The messengers sped off. The king and his councilmen grasped their spears and waited in silence. Very soon the messengers came running again out of the jungle with glad faces. "Who are the strangers and what do they want?" demanded the king. - "They are Livingstone's children," said the messengers. "They have come a long way and are tired; they want to spend the night in our village, and these are the gifts they sent to you." They spread out on the hard earth floor before the king a strip of bright colored calico, some beads, and a roll of copper wire. A murmur of surprise and pleasure ran around the group. But the king only said, "Bring Livingstone's children to me." "Livingstone's children!" exclaimed the men when the messengers had gone. "Can it be the white master is coming this way again?" "No," replied another, "he was going to the coast, but he left some supplies beyond here." "The white master is a good one," said the king. "He never beats his men and he taught us many good things." The men grunted and nodded their heads approvingly

In a few minutes they returned, followed by the white strangers and their servants. The party entered the open council place and the white men bowed low before the king. "Who are you and what is your business," asked the king. "We are Livingstone's children," said they. "Our master has found a road to the coast and sent us back for his supplies. The day is late; we wish to spend the night in your village." "The white master is our friend," said the king. "Yes," the travelers replied. "Livingstone told us we would be among friends in this country." The chief turned to his

men and said, "Prepare the best huts for Livingstone's children." Some of the men left at once to carry out the king's command and soon the visitors were comfortably settled and their servants began to prepare the evening meal. The people flocked to the huts, bringing gifts of parched corn, yams, and other food, and they lingered about until the day was ended.

Late that night, when the village lay asleep, suddenly a woman screamed, then another. The people rushed from their huts, rubbing their eyes in a dazed way, and blinking before a great light. Many huts were on fire! People were running about blindly, and the white men who called themselves Livingstone's children were seizing men, women, and children, binding them, and herding them together, under a tree where men with guns kept them from escaping. The few who managed to get out of the village were surrounded there by men, who caught and bound them, too.

When the gray dawn of the morning light came there were only the ruins of the village left. The children were crying, men and women were begging to be freed. Some of the stronger men were talking together. "We were deceived," they said. "The visitors were not Livingstone's children. They were the slave raiders. Oh! why did we ever trust them?" murmured they. "The white master never takes slaves; if he were only here, he would save us!"

And this was the slave raiders' trick! All through the central part of Africa during the terrible years of the slave traffic the slave raiders trapped the black people in every way their cruelty could devise. Many times they started wars between tribes and took all the captives for slaves. They bribed men from one tribe to capture slaves from neighboring tribes. The black man was safe nowhere from the slave raider. Men and women were kidnapped wherever they could be caught. Whole villages were often surrounded in the night and all taken as slaves.

Soon the slave drivers prepared the captives for their long march to the sea. They lashed the women and children to one another by strong cords of leather. They fastened great Y-shaped sticks around the necks of the men and riveted the forked ends together with iron. At last the miserable procession marched off—women with heavy bags of meal or grain on their heads, and sometimes a mother with a baby on her back, little children, some of them not more than five years old, and great, strong men—nearly a hundred in all. By their sides marched the slave drivers, wearing bright red caps and gay clothes. On their shoulders they carried muskets and in their hands many of them had tin horns, which they blew proudly as they marched along.

All day long they marched. Noon came, but there was nothing to eat. The evening drew on and only a little food was given them. At last they lay down for the night to rest. But how could they rest, bound together with leather cords or great slave sticks about their necks? The second day began more miserably than the first. If they complained, the slave drivers' whip fell on their backs; so they trudged wearily on. But there was in store for them a relief of which they had not dreamed, and upon which the slave drivers had not reckoned.

Late in the afternoon, as the possession came around the end of a hill, they suddenly came into a camp, so very suddenly that they were in the center of it before the slave drivers could stop the procession, and there, standing in plain view, was a white man. That man was David Livingstone! The next instant every slave driver took to his heels and disappeared, tin horns, red caps, and all, into the thickets. They knew that David Livingstone was in Africa to stop the slave trade.

And so the entire slave gang was left alone with Livingstone and his men. The whole procession at once fell on their knees in thanksgiving, and soon they clapped their hands for joy. Livingstone and his men swiftly cut the leather thongs that bound the women and children, but it took longer to saw the slave sticks from the necks of the men. When at last they were all free, Livingtone said to the women, "Take the meal from the bags you are carrying and cook food for yourselves and your children." But the women looked at him in wonder. "Surely he does not mean what he says," they thought, and stood still. Again he spoke to them. "Isn't that meal in the bags you are carrying?" "Yes," they replied. "Well, it is yours now. Your enemies are gone and you are to cook some food. See how hungry your children are." It seemed too good to be true, but surely they must obey the white master. "Come," said Livingstone, "build a fire, get some water." Quickly the women set to work. The children gathered the slave sticks in a great heap and set fire to them and over the flames they hung a huge kettle. All the hungry company sat down and ate the first good meal they had had since that last evening in their homes when the cruel white visitors came to them.

Presently a boy who did not know Livingstone went to him and said, "The other men tied us and starved us. You cut the ropes and tell us to eat. What sort of people are you? Where did you come from?"

"My boy," replied Livingstone, "I came from a far country to tell you and all your people about God." "Who is God, and who told you about him?" asked the boy. "God is the creator of this world and the Father of us all. His Son, Jesus Christ, came to tell men that the Father loves all his children, both black and white, and he wants them to live like brothers in peace together."—Livingstone Hero Stories, by Susan Mendenhall.

JUNIOR FOREIGN MISSION PROGRAM FOR APRIL, 1920.

Arranged by MISS MARGARET MCNEILLY.

TOPIC—AFRICA.

(Adapted from Over Sea and Land.)

Hymn—Stand Up for Jesus.
Prayer—Lord's Prayer in concert.
Minutes.
Roll Call—Answer with a verse of Scripture beginning with the first letter of the name of one of our missionaries in Africa.
Collection Song.
Offering.
Business.
Scripture Reading — The Beatitudes — in concert.
Prayer for the African work.
Map Exercise.
Quiz.
Story—The Slave Raiders.
Song—From Greenland's Icy Mountains.
Sentence Prayers closing with the Mizpah Benediction.

SUGGESTIONS:

For the map exercise, let one of the children draw a map on the blackboard and locate our mission stations. Let another child tell something of the physical features of the Congo, another of its products, another of the people and their religion.

For the Quiz:

What African bishop was once a slave boy?
What missionary explorer was found dead upon his knees?
What is fetich worship?
When and by whom was our mission in Africa opened?

The leader can make many more questions on the history of the mission, and these could be given out before the meeting, so that the children would be ready with the answers.

BOOK REVIEWS.

"Conscripts of Conscience," by Caroline Atwater Mason. Fleming H. Revell, New York. Price, $1.00, net; pp. 156.

Mrs. Mason's previous works have created for her an enviable reputation for pungent, witty, humorous, pathetic writing. All of the qualities will be found in abundance in her new story.

It is a plea in story form for volunteers for Medical Mission work in the Orient by a writer of recognized literary gifts.

It has to do with the heroic, the sacrificial, which have been in continual evidence during the great world war.

A parallel field of opportunity is here presented with every promise of equal stimulus to times of peace. This is indeed a story with a purpose—and that purpose attained.

FOREIGN MISSIONS

REV. S. H. CHESTER, D. D., EDITOR

BOX 330, NASHVILLE, TENN.

MONTHLY TOPIC—AFRICA.

WE leave our African Mission to tell its own story, which is done in the annual letter, giving account of the year's work of the mission.

In addition to what is therein stated, it may be said that we believe a much more satisfactory situation with reference to our relations with the Belgian Government and to our troubles with Roman Catholics in the Congo has been brought about as the result of representations made directly to King Albert during his visit to this country and to the new Colonial Minister in Brussels through Dr. Henri Anet, who is now acting as the official representative of our Executive Committee and also of the American Baptist Missionary Union in matters affecting our relations with the government.

At the suggestion of the missionaries and with our committee's approval, Dr. Anet has made arrangements by which new missionaries going out may spend some weeks in Brussels for special study of colloquial French, and for instruction in other matters that will increase their efficiency on the field.

ANNUAL LETTER.

A SUPERFICIAL glance at the statistics of this field and comparison with those of last year might lead to the impression that the work this year is in a less flourishing condition. On the other hand, a close examination of the statistics in the columns that deal especially with the native Church will show that we are making distinct advances along some very important lines. If money is the "acid test," then our native Church is beginning to show its true metal, for the contributions from native sources this year are far in excess of those of the previous year. More young men are offering themselves for the native ministry in spite of growing inducements that are being offered to them in worldly employments, and greater opportunities are coming to us day by day for presenting the gospel to new tribes.

We might add, however, that there are several reasons why the figures in some of our statistical columns are smaller this year. For one thing, they are doubtless more accurate. Our evangelists are handing in monthly reports made out on blanks provided for the purpose, whereas our former method of collecting these statistics was to take the word of the native superintendents, who made quarterly trips.

Then, again, we must take into account the severe epidemic of influenza, which completely disorganized the work in certain sections. It is reported that no less than 600,000 persons died in the Congo, and an accurate census taken in something like one hundred of our out-stations gives an average of forty deaths to the village.

A third explanation, accounting for the smaller number of baptisms, might be mentioned. In conformity to its present policy of intensive development of the native Church, our mission has applied more rigid tests for baptism than heretofore.

In spite of all these things, there are quite a large number of applicants, and our catechumen classes continue to be well attended.

There has naturally been a diminution of what might properly have been called a "mass movement" for Christianity since the first novelty of the gospel has worn off, and the natives have learned that there is little or no earthly gain in professing Christianity. The marvel is that so many continue and that the interest continues to be as widespread as it is. In the face of the great depletion in our missionary force, we are glad to record the fact that our work in the out-stations has been carried on at full pace.

Our Missionary Force.

We are glad to welcome Mr. Martin back to his accustomed place at Luebo station, though we regret the ill health and consequent delay of Mrs. Martin, whose early return we all most earnestly hope and pray for. We are also glad to announce the coming to our mission of Mr. and Mrs. Savels, of Belgium. Mr. Savels was formerly the Pere Superior of the Roman Catholic station at Lusambo, a position of unusual prominence in Catholic circles in the Congo. But he was led to leave the church of his first choice by the study of the Bible and Protestant literature, to which he gained greater access by a long sojourn in England during the war. Mrs. Savels was also brought up in the communion of the same church, but was led by conscientious scruples to become a Protestant. Knowing the language and the customs of the Kasai, it was most natural for them to come to the Congo as missionaries under this new connection. Already they have shown themselves to be very valuable workers, and the mission has commenced a new era of economy and efficiency by assigning Mr. Savels to the work of making tiles and to doing other work that he had learned in his former position.

As always, we have much to be thankful for, in spite of the strain and distress through which many of us have passed. There were no deaths among the missionaries, though several were seriously ill with influenza, and though two of the regular physicians of the mission were absent, one perhaps permanently.

Station Reports.

Luebo.—Our reports from Luebo show a splendid attendance at the day schools. Three large schools are now conducted by the station and two of these are managed by native superintendents. Mr. Allen has general supervision of this department which includes also a normal class for the training of secular teachers, a large class of young men who are preparing for the central training school at Mutoto, and another large number of evangelists who have come to the station for special training and review courses. A splendid building is now in course of erection for these classes, the unique feature being the fact that it is serving the purpose of a practical clinic for the brick-masons' class in the industrial school, while its ultimate purpose is to furnish suitable class-rooms for these various normal and evangelists' classes.

In the main church shed a morning and afternoon school are maintained, the latter for the boys in the Industrial School, printing office and other departments who find it easier to attend school in the afternoon and give their attention to the work of their departments in the morning.

Mrs. Longnecker has done a splendid work among the smaller children, who were once a problem and somewhat of a bother to the main school. It is interesting to see these children of the forest going through drills and kindergarten exercises such as are taught in the best schools at home. She has also published a new chart along modern educational lines.

In the absence of Mr. Arnold, who has found it necessary to retire from his work as treasurer and business manager of the mission, the duties of that office have been fulfilled by Mr. McKinnon,

along with his regular work as legal representative and chairman of the Ad-Interim Committee. This has imposed very heavy duties on Mr. McKinnon, and we are praying for a practical business man to take a part of this work off his shoulders.

A work of special interest among the young men of Luebo has developed along the line of a Y. M. C. A. This has grown out of the efforts of a consecrated young man, Job Lukumwena, who was accustomed to call in little groups of young men of the community to pray and talk with him. His name is known to a large number of our younger as well as the older people of the church. After his death, which occurred in the month of February, these young men were filled with a desire to carry on his work, with the result that a local organization has been perfected. They have their headquarters in Lukumwena's house and their meetings are conducted in the open air. They also conduct their own meetings, but the missionaries meet with them from time to time and talk with them along practical religious lines. During the past year six of them have been sent out as regular evangelists and ten of their number are engaged as secular teachers. The average attendance at their open air meetings is 150

MEDICAL WORK.

One feature of the medical department deserves special mention, as it is entirely a native affair. One of our medical helpers, Ngoyi, accompanied Mr. Martin on his evangelistic trips, treating several thousand patients with a total of 6,500 treatments. He had requests for all kinds of medicines, among them being medicine to make the old young again. When he denied having such medicine he was accused of lying and was haled before Mr. Martin for the palaver.

The McKowen Memorial Hospital has kept its usual record of working to the limit of the hospital staff's ability. A total of 26,784 treatments have been given to 2,504 individuals. Among the diseases treated we note every conceivable sickness from "sickness of the insides," as the natives call most any internal illness, to leprosy and other serious diseases.

We should especially mention the care taken by Dr. Stixrud of the thousands of natives who were ill during the epidemic. Those who took his advice and medicines, that were prepared in large quantities for the out-stations, for the most part recovered.

We note a marked increase in the contributions at Luebo for the fiscal year, a total of 5,000 francs (about $1,000) having been given this year, an increase of $500 over last year. This is partly due to a special fund which the local church is collecting for the erection of a new building at this station. This has been undertaken entirely on their own initiative, and to date 2,000 francs have been donated by the natives for the purpose. In addition to this fact, it should be mentioned that practically every evangelist is a voluntary tither.

INDUSTRIAL WORK.

The work in the Industrial School has been of a high order. As in all other departments of the mission, the influenza epidemics seriously crippled the work of this institution for the time being, but as Mr. Longenecker writes, "There has been a steady growth in numbers during the year, the membership of the school at this writing being fifty-eight. It is gratifying to note that at the close of a three months' vacation (during which the director of the school went to assist in the work of Lusambo), nearly all the boys returned, and returned on time. The carpentry department continues to be our largest department. The boys, as a whole, are increasing in skill, and their work is done almost entirely from sketches and written dimensions. We have now reached the point where all carpentry at Luebo Station can be done by the boys.

"A few months ago we started a class of ten bricklayers. They are doing nicely, and we have great hopes for them.

Their present task is the erection of a school building for the local evangelistic students.

"The tailors have done much sewing for the schools, and at present are learning to make European clothing for men. The shoemaking department has been under a handicap because of the time required to get a small stock of leather ahead. But it now has a hopeful outlook. We are producing very satisfactory leather in our tanning tanks.

"Unfortunately, our cotton weaving department is inactive. But we believe it is not dead, only asleep, and that it will be stronger for resting."

The Agricultural School has had a rather uncertain existence since its commencement in July, 1918. Mr. and Mrs. Edmiston were removed from Ibanche to take charge of this school, which was placed on the tract of land formerly owned by Mr. Hillhouse. At that time 150 pupils were enrolled, and the girls in the Pantops Home were removed to the same site. Later, however, the health conditions were such as to compel the evacuation of this site in favor of a more healthful situation. Consequently Mr. and Mrs. Edmiston removed temporarily to Bulape with fifty of the boys from the former institution at Luebo, and the girls were moved back to their old home on the station. Mr. and Mrs. Edmiston have done good work with these boys, who have averaged sixty-five or seventy in attendance.

Literary Work.

Last year we reported good progress in the translation of the Scriptures into the language of the Buluba-Lulua. We are glad to announce further that Mr. Vinson has completed the translation of the New Testament and has also completed the translation of the first eight books of the Old Testament. Dr. John H. Ritsan, Secretary of the British and Foreign Bible Society, has kindly consented to publish five thousand copies of the Gospels and Acts translated by Dr. Morrison just before his death, and to reimburse the mission for the cost of publishing the original copies on the mission press.

The printing department has been seriously hampered by lack of paper, but has managed to keep the various schools supplied with text books. One of our elders has had the work in hand for about three years and has proved himself a faithful and efficient manager. About 300,000 pages of matter have been printed, this including a new and larger edition of the native hymn book, a new Third Reader, two Bukuba books by Mr. Wharton, the Apostles' Creed in Buluba by Mr. Vinson and Mr. Wharton, and the same publication by Mr. Wharton in the Bukuba language, a new edition of the chart for primary grades; besides Sunday-school leaflets, workmen's contracts, blank forms for hospital and other departments. The natives have shown the result of the careful training given by Mr. Tollefsen, one of our associate missionaries, and others who preceded him.

Mutoto Station.

As an explanation has already been given for the large decrease in the statistics of the general field, we shall only add that the facts and causes there mentioned apply perhaps more to Mutoto than to any other station. In the month of February Mr. and Mrs. Smith, with their two babies and Mr. and Mrs. Edhegard, left for furlough. This left Mr. and Mrs. Crane quite alone on the station. The situation was somewhat relieved by the arrival in April of Mr. Rochester, after a long absence on furlough. He was given a great ovation by the missionaries and natives at his station. The burden of 190 out-stations, a large transport work, the training of over 200 evangelists, the day school, medical work, local evangelistic work, and, in short, the whole strain of the work usually done by seven missionaries, has fallen on the shoulders of two men and one lady. Part of the time the entire work has been conducted by one man while the other was on itineraries.

Mention in this connection, however, should be made of the substantial assistance rendered by Dr. and Mrs. Kellersberger during the epidemic and later by Dr. Kellersberger, who came in July to give much needed medical assistance. But during the epidemic, when Mr. and Mrs. Crane, together with their little daughter, were seriously ill, when all servants, workmen and evangelists were likewise ill, when many deaths were occurring daily among the students in the Training School, these good people came to the rescue, at the risk of their own lives and the life of their little daughter, and saved an almost fatal situation.

Only three hundred baptisms are reported from this station, but there are several hundred who are on probation, many of whom will shortly be baptized. Only four itineraries have been made, one by Mr. Smith prior to his departure for America, two by Mr. Crane, and one by Mr. Rochester. On these trips the missionaries administered few baptisms, but put most of the applicants on probation to be baptized later. Our elders have made two other trips, but this feature of the work has suffered along with every other feature by the shortage in missionaries.

Calls for Help.

Fifty calls have been sent in for evangelists from various sections of the Mutoto field. Some of these have been supplied while others are kept open until we can send better trained men. About twenty evangelists have been sent out, most of these to entirely new work. In two sections the work has opened to us simply because of the persecution our evangelists and adherents have endured, their manner of receiving these abuses and the conduct of the missionaries under the circumstances serving to convince the natives of the superiority of kindness and peace over force. One instance of this is interesting. Several years ago two of our missionaries were assaulted with stones and brickbats while passing a certain section. The matter was sent to the local judge, but nothing was done about it. Recently in that same section six villages have opened their doors to us and the folks that threw the brickbats seem to be reserving their supply, determining to take better aim next time. or else they have decided that every brickbat thrown means a village lost to them

Native Superstitions.

The eclipse of the sun, which was visible on the 29th of May in Central Africa, was most remarkable in the effect it had on our work. All manner of tales had been told the natives about this eclipse, that it would last several months, that it was a sign of the last days, and that it was a sign of dire consequences to befall them if they refused to give up the mission. Our missionaries first took the precaution to find if there would be an eclipse on that day, then notified our evangelists, reassuring the people through them and explaining that this was not a matter of human agency, but entirely above human agency, and yet a most natural phenomenon that even the children in the homeland knew was coming to pass simply by reading the books and papers on the subject. Fortunately for us, but most unfortunately for some others, the different tales did not agree, but things happened just as we had predicted, with the result that several more villages requested evangelists and many of the people declared, "We have never caught the mission in a lie, therefore their 'palaver' must be good."

Training of Evangelists.

The work of the Morrison Memorial Training School for Evangelists has been kept going in spite of all the odds against us. The death of eight boys by influenza is one of the many shadows through which it has passed during the year, but in spite of this fact the enrollment has been over 300, with an average attendance of 225 students. This number includes many of the probationary evangelists of the Mutoto field. Thirty evan-

gelists have been sent out after completing a special course of preparation, while sixteen full graduates have been distributed to several stations. We note with great satisfaction the presence of quite a number of Buluba boys from our new station at Bibangu. The native teachers have more than justified the wisdom of their selection for the lower grades by doing better work than they have done hitherto. It would seem that the native, for a large part of the work and with the missionary to direct him, is superior to the missionary working alone. The native seems to be proud of his appointment to this important position; he knows his own language better than the missionary can be expected to know it; he can draw on his stores of folklore and proverbs for illustration, and best of all, he knows little or nothing of *nerves*.

Co-operation With the Methodist Mission.

Lusambo.—So far as our own work is concerned, Lusambo is virtually closed. Mr. Schlotter left for furlough in February, and Mr. and Mrs. Bedinger followed in April. Mr. Longenecker gave eight weeks of his time from the Industrial School at Luebo to keep things going at Lusambo. But the burden of the work has fallen since April on Mr. Stilz, of the Methodist Mission at Wembo Niama. Thus we have again demonstrated the cordial relations existing between our two missions and the recognition on our part that the task is one. But for the kindness of our Methodist brethren we would have had to draw on the already strained-to-the-limit forces at another station. The native pastor at Lusambo has been of great assistance to us in this strenuous time. He has baptized fifty-five adults and nineteen infants during the year, and has done what he could do to keep things going in the outstations. But naturally the work has greatly suffered by the departure of the regular missionaries.

Bibangu.—Mr. McKee writes of this station: "The past year at Bibangu has abundantly justified the hopes and expectations with which the year began, and we have much for which to thank God.

"The evangelistic work has grown steadily during the year. Many places closed to us twelve months ago, where men would have feared to be known as embracing the Protestant religion, are now freely opened to us. The attitude of the people in all this region has greatly changed, and we rejoice that at the close of the year we find quite a few more villages seeking teachers than we can supply.

"Less than eighteen months ago the greatest chief in all this Buluba country was strongly opposed to us and our work, and would permit no teacher of the mission to work in his territory; indeed, would hardly agree to talk to any of our missionaries passing through his village. Now there are over twelve teachers among his people, two being located at his own request in his village, and not long ago he called all our teachers who worked among his people to his village for a little conference, a feast, and, as he expressed it, 'to sing the songs of God' for him. Now he is our firm friend.

"Only one evangelistic trip has been made during the year, and this was very successful. The work was found to be in good condition, but so new in some places visited that the inquirers were not considered to have been under instruction long enough to be baptized. We have completed a church shed seating 500 people, part of the expenses of erection being borne by the people of Bibangu. A brick residence is nearing completion, and this will relieve greatly our present overcrowded condition.

"The site for a new village for the native people has been laid out in blocks of four houses to the block with straight streets running clear through. The houses are being built of standard sizes and shapes and will be amply suited to the needs of our people here.

"The school work has grown and quite an interest is being shown by these people in learning. A large proportion of the day school is made up of some sixty boys from various surrounding tribes, who, under the leadership of one of the

missionaries, are being taught the 'three R's' and the dignity of honest labor.

"The clinic has grown steadily and the reputation of the missionary doctor has spread beyond our immediate population. Several major operations have been performed, and these have had their part in impressing the native mind and heart with respect for the great God of the white man, and with an appreciation of His love for lost men."

Bulape.—In the general exodus of missionaries on furlough Bulape has suffered as well as all the other stations. Mr. and Mrs. Wharton with their little girl left in January, thus throwing the work on the shoulders of Mr. and Mrs. Washburn and Miss Fair. As we have noted in our references to the Agricultural School, Mr. and Mrs. Edmiston have been with the school at Bulape, but have, of course, confined their attention to that work and have been unable to take any great part in the work of the local station.

We are happy to announce that through the generosity of Mr. and Mrs. A. F. Davidson, whose attention was brought to the need by the CHRISTIAN OBSERVER, that the dispensary for Bulape is now assured. This will greatly add to the equipment of this important station.

The reports from the day school and the out-stations are encouraging. Through an epidemic of dysentery, which followed closely on the epidemic of influenza, our missionaries gained the confidence of the Bakuba people as never before. Mr. Washburn gave his personal attention to the cases at Mushenge, the capital of the Bakuba King Lukengu, while Miss Fair conducted a regular camp for the sufferers from this disease at Bulape. As the natives had been driven away from the station of the Roman Catholics at Mushenge through fear of contagion, our own missionaries won the favor of a large number. The King himself, however, under the influence of the Catholics, remains obdurate. It is also well to note that the heir to the throne in the Bakuba kingdom is a baptized Romanist. This would indicate a difficult time ahead of the mission in its attempt to finally win these people to Christ, but it does not spell defeat by any means.

A CALL TO PRAYER.

1. For the Presbyterian Progressive Program.
2. For the Mexico Campaign in the Sunday schools in 1920-1921, according to the Seven-Year Plan.
3. For the Interchurch World Movement.
4. For our own student volunteers.
5. For all our missionaries on furlough, that they may find rest and renewed equipment, physical, mental and spiritual.
6. For Rev. R. D. Bedinger, of our Congo Mission, and the book he is writing about that mission.
7. For missionaries visiting Presbyteries and Presbyterials.

PRINCIPLES GOVERNING RELATIONS OF DENOMINATIONS TO CAMPAIGNS OF INTER-CHURCH MOVEMENT DEFINED.

FREEDOM OF VARIOUS COMMUNIONS TO DETERMINE MEASURE OF OWN CO-OPERATION RECOGNIZED—ACTION EXPECTED TO REMOVE MANY DIFFICULTIES NOW CONFRONTING SOME DENOMINATIONS.

Principles indicating the relation of denominations to the educational campaign and the financial appeal contemplated by the Inter-Church World Movement are set forth in a statement presented to the Executive Committee of the movement by a unanimous vote of a conference of forward movement leaders, January 20th, at 111 Fifth Avenue, New York. The Executive Committee unanimously approved this statement of principles.

It is believed by the officers of the movement that this action will remove many of the difficulties confronting some of the denominations, as they contemplated full participation in the Inter-Church World Movement.

The statement follows:

"The following principles are accepted as indicating the relation of denominations to the educational campaign and the financial appeal contemplated by the Inter-Church Movement:

"1. The rightful freedom of each denomination to determine the measure of its participation in either or both is fully recognized.

"2. The desirability of seeking to make such participation as complete as possible at all points is affirmed.

"3. The possibility and desirability of leaving individual local churches or groups of churches, of any given communion, free to participate in a manner or degree not feasible for the denomination as a whole are recognized.

"4. Denominations not joining in the financial canvass, or joining in a limited way, should be protected by all participating denominations against criticism.

"5. Wherever, in the judgment of the participating churches of a given community, a concerted or community canvass is deemed desirable, such participating churches as are not asking their members for pledges should use their influence strongly to support such canvass, fraternal care being taken not to embarrass or exploit their membership.

SEEK AID OF NON-MEMBERS.

"6. One of the forms of such support should be to assist in the canvass for undesignated pledges from those not members or contributing adherents of churches or congregations.

"7. Since all denominations which share in the underwriting of the Inter-Church Movement are sharers in the total of undesignated gifts, it is for the interest of all to arrange a community canvass wherever conditions permit.

"8. It is suggested that the total financial objective of the campaign should be the sum total of two elements:

"One. That portion of the budget of each of the co-operating denominations which, in the judgment of that denomination, can wisely be apportioned to the constituent churches and subsidiary organizations, and that amount which such denomination expects to raise from individual members and adherents for its own work and to be sent directly to its own treasurers.

"This element to be apportioned by the various co-operating denominations through their customary agencies. This amount to constitute the basis of the budget.

"Two. That portion of the financial objective which is necessary to enable the several denominations completely to achieve their goal, and which must be

secured by gifts of individuals to the central treasury.

"This second element of the financial objective to be apportioned by communities and to constitute the expansion fund of the Inter-Church World Movement, to be apportioned among the co-operating denominations on the basis of their receipts under the first element of the campaign.

"The total of No. 1 and No. 2 to constitute the total amount of the Inter-Church World Movement budget for the ensuing year.

"9. In the division of undesignated funds it is suggested that the only equitable basis for division is that of the funds actually received by the co-operating agencies and denominations for the same purposes from living givers during the same period of time. The actual receipts, whether in payment of subscriptions already made, as under the Centenary Movement, or at the present time in current campaigns, will be taken into account. This basis of division would not handicap the churches that have successfully concluded extensive campaigns, and at the same time would not work an injustice to those that must yet carry on such a campaign."

REQUIREMENTS ARE MET.

"The purport of the eighth resolution," said William Hiram Foulkes, vice-chairman of the Executive Committee of the movement, "is to maintain in their full integrity the requirements of some of the denominations that their own funds must pass through their own channels. At the same time it makes possible a community appeal for expansion of the funds needed by all co-operating churches."

Dr. Foulkes called attention to the fact that the ninth resolution would serve to clear the way for full participation of those churches which have completed large financial campaigns. Several leaders of such churches have expressed themselves as believing that the foregoing action will remove many of the difficulties they have confronted.

"To penalize the Methodist Episcopal churches because of their magnificent Centenary advance would be unjust," said Dr. Foulkes. "Amounts actually received by these churches in the coming year, under the recent action of the Executive Committee, will be included in just the same way in which receipts of all other co-operating churches will be included This action seems to the members of the Executive Committee to be thoroughly equitable and to constitute the only basis on which the campaign can fully be carried forward."

DIRECTOR FOR CAMPAIGN.

Among the other important decisions reached by the Executive Committee was the authorization of the selection of a national director for the united simultaneous financial ingathering. This director is to be chosen by the chairman of the Executive Committee and the General Secretary. It was directed that a small national campaign committee of accessible, experienced men who have been related to enterprises of this kind be named by the chairman of the Executive Committee, the General Secretary and the National Director.

This Campaign Committee will have general powers within the limits of the budget to be approved, and will be supported in the detailed conduct of the campaign by a cabinet which will assist the National Director and which will include representatives of the various co-operating forward movements.

VETERAN EDUCATORS CHOSEN LEADERS OF PEKING UNIVERSITY.

JOHN LEIGHTON STUART, BORN AMONG MONGOLIANS, IS THE NEW PRESIDENT.

(Special Correspondence of the Bulletin.)

Peking, China, Dec. 20.—Peking University, a union of all the Christian institutions of higher learning in or near Peking, has recently elected new officers. These are John Leighton Stuart, president; Henry Winters Luce, vice-president, and William Reginald Wheeler, secretary, all men of long residence in China, and long connection with educational affairs there.

The university, the only institution of its kind in Northern China, is declared by Paul Reinsch, retiring American Ambassador to China, to present the greatest opportunity of education in the Far East, if not in the whole world, as it draws from a population of 200,000,000. It includes a school of arts and sciences and a school of theology for men, and Yen Ching college for women, which began as an affiliated college, but has now become an integral part of the university. To these departments are soon to be added schools of journalism, education and vocational training.

UNITED IN 1917.

The history of the separate units of the university goes back forty years, but the present union was accomplished in 1917. The grounds occupied by the former institutions are to be given over to other educational projects, and buildings for the new university are to be erected on a tract of land just outside the western wall of Peking.

The building program for 1920 includes the erection of library and administrative buildings, class-room buildings, dining halls, dormitories and a power and water plant. But the educational work of the university under its new management has already begun, with approximately 100 students. In the Women's College fourteen provinces are represented; one student having made a month's journey to reach Peking.

INDUSTRIAL COURSES.

The vocational work will include courses in agriculture and forestry, leather manufacture and others designed to meet China's needs in her rapidly developing commercial life. Another significant department is the Bureau of Labor and Industry, established in connection with the university. A part of the work of this bureau will be to maintain a body of experts in various industries, and to investigate industrial and labor conditions in China, and to help in establishing of industries among the people.

John Leighton Stuart, the newly elected president of the university, was born in China, and has passed all his life there with the exception of his student years in America. He is a graduate of Hampden-Sidney College and of the Union Theological Seminary at Richmond. Henry W. Luce, the vice-president, has given twenty-two years to educational work in China. He took his master's degree at Yale, and is also a graduate of Union and Princeton Theological Seminaries. W. Reginald Wheeler, the secretary, is also a Yale man, with a master's degree from Harvard, and is a graduate of Auburn Theological Seminary.

CHANGES IN CHINA.

REV. LACY L. LITTLE.

THE world war has awakened the Chinese to a clearer understanding of the fact that no nation can live to itself. They have seen the futility of man-made schemes to exercise dominion without regard to human relationships. Furthermore, they have measured themselves by the standards of true national greatness and have found themselves wanting. They also discriminate more accurately than ever before between the moral standards of different nations and have been deeply impressed by the lofty ideals of the President of the United States. They look to the "Land of the Free" with a spirit of friendliness and confidence. They rely upon us to maintain their rights in the councils of the nations.

The leaders of the people are becoming more and more restive under the autocratic sway of the military governors of the provinces. The days of this military despotism are numbered. A new government will be established over which either Japan will exercise a sole protectorate or the allied Great Powers unite in supervision.

Under this new regime rapid development of China's resources will ensue. Means of communication will be perfected throughout the whole country. The land at large will feel the throb of western civilization. Will the Church keep pace with these new opportunities?

The part our country has taken in the great war and the leadership of President Wilson in the framing of the Treaty of Peace have convinced China of the fact that the American people are a tremendous factor in international politics. President Wilson's well known loyalty to the Word of God and to the Christian religion has furnished them with food for much serious thought.

The history of America's political and social relations with China afford a fine basis for the cultivation of a closer friendship in years to come. China looks to America for a manifestation of that same spirit of sympathy and goodwill which has always characterized the United States in her dealings with her Sister Republic. She also, with glad confidence, expects the United States to use her influence to thwart Japan's ambitious designs upon China. Our country is known to be committed to the policy of the "open door"—affording equal opportunity for trade to all nations. This historic position will be heavily relied upon to act as a check not only upon Japan, but also upon any other nation that may be looking upon China with covetous eyes.

As an indication of some of the changes that are coming about in the thought and customs of the Chinese, the following may be noted:

A Chinese gentleman of considerable local influence—not a Christian—in a recent conversation, severely critized the old custom of making marriage engagements for children. He admitted that it was much wiser to wait until the boy and girl had arrived at years of discretion. It is no longer considered discreditable for engagements made in childhood to be annulled.

A Shanghai paper some days since gave notice of a large reception to be given to a number of Chinese students returned from America, at which both men and women would be present, with dancing as one of the features. This reception was to be given by the Chinese "smart set."

The same paper reports the marked progress being made by the Chinese churches in Shanghai, citing the fact that many of the influential men of the city were connecting themselves with the church and enrolling themselves in Bible classes. In the larger centres the senti-

ment of well-to-do Chinese toward the Church is rapidly changing.

At a reception given in Kiangyin by one of the leading government schools in October of this year, all the missionaries were invited to be present, and one of them was invited to invoke the divine blessing at the beginning of the feast. One of the ladies of Kiangyin Station has been engaged as teacher of English by this school.

A government high school in Kiangyin has to a large extent been transformed into an agricultural school. A daily local paper of recent date referred to a plan now on foot to develop this school into an agricultural and industrial college. The University of Nanking—a union mission institution of high grade—is setting the pace for Chinese educators along agricultural lines. With the establishment of a more stable government, we may look for rapid advance in this direction.

In the opinion of the writer, the spirit of reform that is gaining such tremendous momentum in China may be traced, directly and indirectly, to the influence of Protestant missions. In this influence American Protestant missions have had their full share, particularly along medical and educational lines. The missionary's message of goodwill and love, emphasized by deeds of loving kindness and tender mercy, has broken down prejudice and opened the way for all kinds of reforms that have bettered the temporal condition of the people.

In the city of Kiangyin and round about, medical work has been a great factor in breaking down barriers and in winning favor with all grades of society. The first missionaries to locate in this city were driven out by an angry mob within less than a year, while all their personal property was either destroyed or stolen. A few years later, after these same missionaries had returned and their efforts had been supplemented by medical work, a large new hospital building caught on fire. As soon as the alarm was given crowds of citizens flocked to the scene, bringing with them their crude fire engines, and bent every energy to extinguish the flames. At a later date liberal donations were made by the gentry of the city for the better equipment of the hospital.

A few years ago a state of war existed between an expelled military commander of the Kiangyin Forts and the usurper who seized his place. Two of our missionary force were used in conducting peace negotiations between the warring factions. Not long afterwards one of these missionaries—who was the leading medical worker of the station—celebrated his fiftieth birthday; rather, this anniversary was celebrated for him by the prominent gentry and scholars of the city. A large public gathering was held, at which many complimentary tributes were paid to this "beloved physician" in particular and to the work of the missionary force in general. As a tangible expression of their high regard, two extensive "appreciations," beautifully written and handsomely mounted, were presented—one to the medical missionary and the other to the whole body of workers. The attitude of the people as a whole is kind and friendly, and we hope for a great harvest of results in the near future.

The writer is convinced that an unparalleled opportunity for missionary advance in China is presented to the Church in the United States. A spirit of inquiry is pervading the thinking circles of the population. Free thought and agnosticism are striving for the mastery. There is an urgent demand for the widespread proclamation of the "eternal gospel," which is still "the power of God unto salvation."

Kiangyin, China.

A TRIP THROUGH FOUR COUNTIES, VIZ.: TAN TU, TAN YANG, CHING-TAN AND CHIN YANG.

MRS. C. S. SYDENSTRICKER.

MR. SYDENSTRICKER and I have just returned from a tour around our entire district, visiting all the outstations and places where there are Christians or inquirers. Also stopping to preach and tell out the Gospel to as many new stations as possible *en route*. About the first week in October we had a native boat call at Tanyang. We got our bedding, food box and such things as are necessary for comfort on a houseboat, together, went to the railway station, and thirty minutes brought us to Tanyang, our largest outstation. Here we found our boat waiting. We had the boat converted into a tiny house of two rooms, with a nook at the back used for cooking our meals. The front room—six feet by seven—was where the one or two Chinese evangelists would room when traveling. The middle room—eight feet by seven was our room. The boatman and his family, numbering seven, occupied the stern of the boat.

Soon we called "kai tsoan," "move out," and we were at once moving down the grand canal, one man on the front towing the boat and a woman at the back skulling. It was lovely autumn weather and the banks and the fields still looked green. The early wheat fields were just turning green and farmers busy reaping the late rice and getting ground ready for late wheat sowing.

Within two hours we came to Huentang Chiao where we have a chapel. Soon the people came to welcome us, and in a short time we had the most of the Christians and other interested ones together for a meeting. After this we had several talks to the outside people, those who did not know of Christ. At one o'clock we were ready to move to the next point of interest.

My husband with the Chinese evangelists often walk to hamlets and villages somewhat off from the canal, and I talk to the women and children near the canal. Men, too, were often in the crowd, but my head, white with age, as they say, allows me to go anywhere with honor and respect. It is God's promises in the fifth Commandment which has probably kept China intact as a nation these many centuries. In a way, China has kept this commandment.

After some fun in getting our oil stove to work we succeeded in getting something to eat. After lunch we had a good breeze, had the sail hoisted and in a short time reached our next place of work. Here we have no chapel. So we had service in a Christian's tea shop. The room was soon filled when we sang a hymn. We had two fine, earnest talks by our evangelists; then had some social work and distributing tracts and getting acquainted with interested people. By sundown we went on to the next larger station, where we will spend the night and hold a service at five and another at eight o'clock. In this way we catch homegoing villagers and at night the town people.

It is not necessary to tell you of all the places that we visited; but we visited daily from three to four villages and hamlets, stopping at night at the larger places. Friday till Monday we worked in Chintan, a walled city. Here we held classes and meetings from morning about nine o'clock till the same hour at night. On Sabbath we had communion service and five new converts were baptized. The man in charge here is a very earnest Christian.

The next week was spent in much the same way visiting and holding meetings at all points of interest along the line till we reached Paoyen. In some places which we visited we held service in the village halls where the walls are often decorated with farm implements. We found a table in the center with chairs, tea and refreshments. A word of welcome and a cup of tea, then the people came in, each one carrying a bench, till the room was well filled, and we had a good time. All seemed helped by the two hours of communion with God and with each other.

At Paoyen we spent the second Sabbath out. Here they have just built a nice little church and were getting a native bell. Each day from Friday morning till Monday we held classes and meetings. On Sabbath at communion sixteen new converts were baptized. The pastor's wife is ill, in the hospital at Soochow. Please remember her in prayer. This is the station which is farthest away from our home. The next week we worked back on smaller canals to our starting point—Tanyang. Here we held communion our third Sabbath out. At this station we have a nice girls' school, taught by the pastor's daughter. The old grandfather at the age of 82 had just died and was not yet buried. The custom is to seal the coffin and keep it in the home some days. The old man was our first convert of Chinkiang, and he was brought to Chinkiang to be buried. The pastor has a family of six

daughters and one son. It is lovely to see three generations of Christians in one family. I suppose that by this time such families are not a few in China. We had a crowded house at every meeting. On Sabbath two united with the Church on confession and were baptized. The chapel is entirely too small, but we are hoping to have a better one built soon. Monday I returned home for a few days and Mr. S. continued to visit other outlying places. On Friday I returned to our boat at Sinfeng. We had classes and meetings till the next week. On Sabbath thirteen were baptized. One was the wife of a small official. After service on Sabbath there blew up a storm and winter came in earnest. Our little craft was very open and unsteady and we were not prepared for such a cold blow. By morning we were cold and rather miserable.

Of course there are many discomforts on such a trip—such as dirt, smoke, close quarters and the constant rocking of the boat. Cockroaches were plentiful on this boat, and daylight could be seen through the crevices in almost every direction. We are hoping to have a boat of our own before many months. We are too busy to think of these discomforts. We have a place to eat and sleep in quiet, which is a great boon. At Sinfeng we have both a girls' and boys' school. The following week the work was continued in villages between Sinfeng and Chinkiang, with a series of services conducted at Huseh-tsuen continuing through the fifth Sabbath.

The Friday of the following week we extend the work to the South Gate church at Chinkiang, continuing for a few nights with communion on the following Sabbath. Here we have also a girls' school. In the city we have another street chapel and girls' school, which is a branch of the South Gate work.

Later. We have just had the continued meeting at the South Gate at night with very encouraging audiences and on Sabbath eleven adults were received into the Church. This week we close up our tour of the outstations with a continued meeting at Tangto Miao about 8 miles south of Chinkiang. These towns are made twice a year, in the spring and autumn. During the remainder of the year the day schools are looked after and the important outstations visited as opportunity may offer.

What with our visiting the field and the Chinese evangelists coming in to visit us, we keep in touch with all the details of the work.

CHRISTMAS AND OTHER THINGS AT LAVRAS.

MISS CHARLOTTE KEMPER.

WE HAVE had a hustling morning in the mission circle, two Christmas trees with an attendance of at least 25 or 30 small children, not all of them as you will understand of our mission, but belonging to families more or less connected with the schools. But now the crowd has dispersed and the remaining trace of the festivals is found in a sort of orchestra performance on harps, horns, etc. The quiet is relative, and one whose nerves are in fairly good condition may be able to write or read, with some degree of assurance that he may keep his attention on the subject in hand. It is a rainy day and all outdoor sports as safety valves are necessarily precluded, which, of course, makes indoor conditions somewhat more difficult. Still as Christmas comes but once a year, we may well stand the unusual strain on nerves and patience. And then, too, we have to take into account the blessing of health as contrasted with the state of things last year when Mrs. Gammon and the children and all the neighbors were ill and in our household, only Mr. Gammon and I were well and able to take care of the others.

We have enjoyed a real treat in the visit of our dear friends, my former pupils, Edward Lane and his sister, Margaret, "Mildred Welch," of the leaflets so widely known and so highly appreciated in all the Church at bome. As you may perhaps know, Mr. Lane came from France after almost two years of service with the American troops, and his sister came out on the Byron with our new missionaries, Mr. and Mrs. Sydenstricker and Miss Glenn, of whom I have thanked you in a former letter. Edward is very anxious to devote the rest of his life to the work which his father loved so well and carried on so successfully in Brazil. And from what we know of this man and have seen of the rapidity with which he has recovered the Portuguese, we all feel that the Committee could not do better than to appoint him for evangelistic work in one of the needy fields in South Brazil. He has preached several times in Portuguese and quite acceptably to his Brazilian audience, and while he made mistakes the hearers understood his message and found it good. I feel very sure that in three or four months he would have a fairly good working knowledge of the language and would probably

speak more correctly than some of the workers who have been on the field for a longer time. I do earnestly hope that the Committee may send Mr. Lane at once, and I shall esteem it a privilege and a great pleasure to let one-half of the salary asked for me go towards his support. I wanted this reduction in my case some time ago, and I still feel that it is just. You may ponder these suggestions and that Divine wisdom may guide your decisions is my constant prayer.

The missionaries dined "en famille" today at Mr. Knight's and due to the splendid economic and domestic management of Mrs. Gammon, Mrs. Knight and Mrs. Sydenstricker, the dinner was a striking success. Miss Glenn and Miss Marchant lent important aid in the confection of the various dishes, and in attention to the fact that it was a strictly North American dinner, the inevitable rice and feijas were conspicuous by their absence. The social feature of the occasion was helpful and restful to the tired workers, like Mr. Knight and Mr. Gammon, who are still under pressure, planning for next year.

I feel as if I ought to apologize, looking at the length of this article which indicates how much of your time I have occupied. But I know you are a patient man, and surely you have need of patience to read all the letters that come as a flood to interrupt the even flow of life.

I omitted to say that one thing that marred the pleasure of our Christmas dinner was the necessity of Mr. Lane's going with his sister yesterday, in order to have time in Rio to attend to his passport, etc., and be ready to embark on the Vanban on the 30th.

MY BIBLE WOMAN.

THE following beautiful incident is gleaned from the personal experience of one of our Korean missionaries:

"One day a woman came to our village from my husband's itinerating field. She had been the mother of ten children, but had seen them all die except one, a daughter. She heard the Gospel message, believed in Jesus, and although her husband was not a Christian, she took her stand, studied the Bible, worked from the first to bring others to Christ, and was received into the Church. At great expense to herself, she attended a Bible Institute at quite a distance from her home. There her zeal seemed to be increased greatly. On going home she decided that she must give her only child a Christian education, so she packed up her things and brought the child into our mission school for girls.

"From the first she said that she wished to give herself up to telling the Gospel story to her country women, who were in darkness. We feared that she was thinking of the salary attached and thought that it would be wise to test her, so took her into our own house. She was always willing to do anything, bright and full of good cheer and always had good Korean stories to tell that interested all of us. Seeing her faithful spirit, the station approved of her as a Bible woman and made it possible for her to give her whole time to the work she loved so well.

"In heat or cold, she was always busy telling the story, except when I told her to stay home. Wherever she worked, the congregation on the women's side was appreciably increased. One part of her work was in building up the boarding department of our Girl's School. She searched out girls, explained the running of the school, showed the importance of a Christian education, even told parents reluctant to let their girls leave home, that they would secure better sons-in-laws by sending their daughters to school.

"One day she came in bringing a little girl of nine or ten years of age and said: 'I have brought a little sister for my daughter. Her parents did not wish to send her, because she is so small they feared she could not keep herself clean, fix her hair, or do her washing. So I told them that my daughter wished for a little sister and that she could take care of the child, so here she is! There is a man in the yard with her rice and load.' Thus it was throughout the field—many a home and many a girl owe much to her.

"It is the custom of older Korean women to be dressed after death in bright colored silks, as if they were brides again. Many a woman saves during life to buy and make these gay garments to be used when her soul shall have been released from these earthly fetters. I have heard many a woman say, 'I am old and wrinkled now and cannot afford to dress well, but I shall dress prettily one day.' This Bible woman of whom I have been writing had had a different vision. After years of faithful work, it was found that she had a bad form of heart disease. She realized her condition and talked freely about the end to her daughter who had married a nice Christian young man. She said to her daughter,

'When I die do not put on me any gay colors, but dress me just as I dressed when I went about my Master's business in my plain white clothes. I wish to go into my Father's presence dressed just as when I used to try to give His message to those who knew Him not.'

"I went down to see her one afternoon, sat in her little Korean room, had a happy time talking with her, little knowing how near the end was. That night at half past nine she left us without any pain or regret, and received, I feel sure, the reward which comes to all who serve Him with such singleness of purpose."

KEE SABEY.

M. L. SWINEHART.

IN KOREA, the man who is a scholar holds the honored place in the community. He is not expected to do manual work of any sort and his hands are often in such dainty condition that any woman might be vain in the possession of them!

Such a man had been the missionary lady's load coolie and cook! Kee Sabey is the master of three of the most difficult languages—Korean, Japanese and Chinese—and has been revered by his own people, because of his scholarly attainments. But Kee Sabey learned something also beside the literature of heathen scholars—he mastered the wonderful saving truth that "the blood of Jesus Christ cleanseth from all sin" and then it mastered him! He gave himself up to the Lord's service and with the humility of Christ in his heart, he does not hesitate to do any task that is set him.

The missionary lady is an itinerator and when it comes time for her trips, Kee Sabey prepares all things necessary for her comfort and welfare, except her clothing. Her cot and bedding, her folding table and chair, her cooking utensils and groceries are all looked after with loving care. When she drives out of the Mission Compound in her little pony cart with her Bible woman beside her, behind her walks this man bearing upon his back, as a common coolie would, all her necessary load and as far as she may drive, he follows uncomplainingly.

Arrived at the place appointed for the Bible class, it is Kee Sabey who finds a suitable and comfortable place for the missionary lady to stay. He it is who unpacks and settles her things, who prepares palatable meals for her, who does her necessary washing and sees that her little pony has the right care.

If the Japanese officials have to be met at any time, it is Kee Sabey who quietly interprets for the missionary lady and makes every thing clear. If in the little village church, the leader is sick or absent, this same man leads the prayer meeting and witnesses humbly but powerfully for his Lord.

On the Sabbath day while the missionary lady is busy with her classes of women, Kee Sabey, with tracts in his pockets and God's word in his heart, goes out into the country, preaching and teaching from house to house. And the missionary lady says she has often heard him on the road, unmindful of the heavy load on his back, breaking the Bread of Life to some weary, sad-faced traveler with whom he chanced to meet.

As the missionary lady told of this man's life and I saw him happily busy about his humble tasks, there seemed to come the sound of a still small voice, saying, "Blessed are the meek, for they shall inherit the earth."

Kwangju, Korea.

The boy carries the parasol; the little girl the baby. Do you see the baby?

MISSIONARY EDUCATION IN THE SUNDAY SCHOOLS.

JOHN I. ARMSTRONG.

THE PLAN.

THE seven year plan of missionary education in the Sunday schools, repeatedly indorsed and recommended by the Assembly for use in every Sunday school in our Church, is now in its sixth year. This plan calls on every Sunday school to study, and pray, and give each year on behalf of the work in one of the countries where our missions are located. Study and prayer and giving are fundamental and essential activities of Christian life, and the three are so related that each one is necessary to both the other two.

April 1, 1915, to March 31, 1916, was the first year of the seven year plan, and Japan was the country. The total gifts that year for foreign missions were $23,702.22, and it is estimated that about 75,000 persons in the Sunday schools definitely studied our Japan mission to some extent at least.

In 1916-1917 Brazil was the country, and Sunday school gifts for foreign missions were $29,296.09. Probably 100,000 persons studied about our Brazil missions.

In 1917-1918 probably 110,000 persons studied our Congo Mission, and the total gifts were $30,712.26.

In 1918-1919, in spite of interruptions to Sunday school work caused by the various forms of war activity and by the epidemic of influenza, probably as many persons studied our China missions as had studied the Congo in the preceding year, and the total gifts were $31,891.44.

Up to January 31, 1920, the total gifts from Sunday schools for Foreign Missions were $36,218.82, a very marked increase over preceding years, and it is fair to suppose that the number of persons studying our Korea Mission in 1919-1920 was larger than the number studying in any former year, but it is impracticable to make a definite estimate. It is true, however, that many Sunday schools did more intensive work in the Korea Campaign than had been done in any other.

The seven year plan has proved itself worthy by the acid tests of results in actual experience, and it is growing in favor. The schools that gave, and those schools whose gifts have increased from year to year are, with striking regularity, the schools that are using our Foreign Mission literature. The gifts are the natural fruits of study, and prayer.

Giving is not the most important thing Sunday schools can do for Foreign Missions, or for themselves. The study of missions, and prayer for missions, are more important than giving. The principal reason why some schools give is, that they study the facts and pray to God on behalf of missions. The principal reason why many schools do not give is, that they are kept in ignorance of the facts, and never hear or take part in a prayer for missions. Aside from the loss to mission work on this account, there is a very definite loss to the Sunday schools themselves from failing to have definite missionary education.

THE TIME.

The General Assembly has set apart May and October as Foreign Mission months, and all through these two months, with the exception of the first Sunday in October, which by special appointment is Rally Day, preparations should be going forward for a dignified and enthusiastic observance of the last Sundays as Foreign Mission days. The dates this year are May 30th and October 31st.

Some schools have their own time schedule, and observe different days. Some use review Sundays, and some use still other times for Foreign Mission lessons in the regular class work

THE COUNTRY THIS YEAR.

For the church year, April 1, 1920, to March 31, 1921, our Mexico Mission is the object of study, prayer and gift. Nearly all mission work in Mexico has for the past six years been at a standstill, more or less, on account of the disturbed conditions in Mexico. During this time the Boards have been making large plans. At a conference held in Mexico City February 15-21, 1919, which followed a number of other conferences in various places, Mexico was definitely districted among the eight following Boards: Congregational, Methodist Episcopal (North and South), Friends, Disciples of Christ, and Presbyterians (U. S., U. S. A., and Associate Reformed). Our old field was turned over to the Friends and the Methodists and our new field, which lies to the south and west of Mexico City, embraces the two states of Michoacan and Guerrero, and parts of the states of Mexico and Morelia, with

population estimated at 2,125,000. For the first time the churches of our country are definitely facing their responsibility to preach the gospel to the people of our nearest neighbor to the South. Many opportunities in the past have been allowed to slip away. It is imperative that the present opportunity should be utilized up to the limit of ability. Our own Church, in particular, must not fail to do her part.

THE LITERATURE.

There are to be attractive programs for the last Sundays in May and October. These programs, together with collection envelopes and stiff mite boxes, are furnished free on request in any quantity desired. There is also a fine map of Mexico with the fields of the various Boards, definitely located and outlined, and with our own new field especially marked. This map and attractive posters are to be sent to every Sunday school. Pictures of two missionaries to Mexico are available with their accompanying biographical sketches. There are also three lessons on Mexico and mission work there arranged for optional class use. In addition, there are a number of interesting illustrated leaflets about the idols they worship, and the games they play, and the food they eat, and the music they play, etc., etc., in Mexico. There are to be also picture stories for the younger children, and probably a missionary entertainment in the form of a play or pageant.

The Foreign Mission Committee wishes to be just as helpful as possible to every Sunday school. Some want an estimated supply of literature sent without waiting for their order, and the wishes of these schools are complied with just as far as these wishes are known. Samples and description of literature are sent to all other Sunday schools, and all orders are promptly filled. The controlling purpose is to give every Sunday school what can be used, and not to bother Sunday schools with literature unless they really want it, and are planning to use it, and to avoid all waste of postage and printed matter just as far as possible.

FINANCIAL GOAL.

The Foreign Mission Committee is asking the Sunday schools to give during the Church year 1920-1921 $40,000.00 for the work in Mexico. The money given will be used for the regular support of the Mexico Mission, except in so far as this support is provided for by definite gifts from churches and individuals for the Mexico work. The rest of the money from Sunday schools will be used towards the equipment needed in the new field.

Let it be definitely understood that the Sunday schools which have definite pledges for Foreign Missions, such as the support of missionaries, in part or in whole, on any field, or shares in any country or station, are not asked to change the objects of their gifts. All such Sunday schools ought, for the educational value, to study Mexico as far as practicable, and to pray for the work in Mexico. Their gifts should go to meet their regular pledges, except in cases where it is possible and desirable to make larger gifts than are called for by previous pledges. In such cases any money given in excess of the pledge might be used for Mexico.

A very attractive two color lithograph certificate of stock, at $5.00 a share, is issued to Sunday schools, departments, classes, or individuals, for any number of whole shares. This stock certificate feature has proved attractive every year, and especially last year in the Korea Campaign. It is hoped that the Mexico certificate, which is lithographed in the national colors of Mexico, will be even more attractive than any other certificate of stock issued heretofore.

PRESBYTERIAN PROGRESSIVE PROGRAM.

In the Presbyterian Progressive Program Sunday schools were asked to give $400,000.00 for the year 1919-1920 for all benevolent work of the Church. This sum was more than twice as much as Sunday schools gave for benevolences in 1917-1918, and about $100,000.00 more than Sunday schools gave for benevolences in 1918-1919. When this article was prepared, Sunday school gifts for 1919-1920 could not be ascertained, but indications were that the full $400,000.00 would be contributed.

The Assembly's Committee on Systematic Beneficence and Stewardship set no definite sum for Sunday school gifts in 1920 to 1921, but a reasonable increase would make the sum about $500,000.00.

Some schools made pledges to their local church authorities in the Every Member Canvass. It would be a fine thing if every Sunday school could make such a pledge in some form. The Foreign Mission Committee in pushing its plans for missionary education in the Sunday schools, and in asking for gifts for Mexico, is working in the heartiest co-operation with the Progressive Program. All Sunday school gifts for Foreign Missions ought to be credited on the pledges of the schools that make the gifts. In other words, the Mexico Campaign in 1920-1921 in the Sunday schools is simply

one means of helping to realize the end sought in the Presbyterian Progressive Program.

Each Sunday school and church will, of course, manage its affairs as it sees best, but it does seem that it would be a good thing for each Sunday school to have credit for its own gifts, whether those gifts are sent direct by Sunday school treasurers to the treasurers of Assembly's Causes, or whether they are sent through the local church treasurer.

(Inquiries about any feature of the plan outlined in the foregoing article, and requests for any of the supplies mentioned, should be addressed to John I. Armstrong, Education Secretary, P. O. Box, No. 330, Nashville, Tenn.—Editor.)

DEATH OF MRS. HENRY M. WOODS.

WORD has been received at the Foreign Mission Office that Mrs. Henry M. Woods, of Hwaianfu, China, died in the city of Baltimore on February 21st. Mrs. Woods had been in feeble health for several years. When her husband, Dr. Henry M. Woods, returned to China in October Mrs. Woods remained behind hoping to regain her strength before going back to the field. She went to Johns Hopkins Hospital for special treatment and for a time her friends were encouraged to hope that she would be able to rejoin Dr. Woods in China this spring. During the months of January and February, however, she became rapidly weaker and on the 21st of February, at the home of her friend, Mrs. Latane, of Baltimore, she passed quietly away. Her daughter Lily was with her during her sickness, and she received every possible kindness and attention from the ladies of Franklin Street church and other friends in Baltimore.

The news of her death was cabled to her husband in China. No reply has yet been received from him, but the probability is that he will remain at his work at Hwaianfu, where his daughter Lily will join him as soon as the necessary sailing arrangements can be made. The oldest daughter, Miss Josephine, is with her father. There are two sons in this country. The bereaved family will have the tenderest sympathy of hosts of friends who have known them either personally or through their work as missionaries of our Church for many years. Dr. and Mrs. Woods gave thirty-six years of devoted service together to the work in China, and have been connected with the North Kiangsu Mission since its organization in 1898.

HIS WILL BE DONE.

God's will is peace and plenty and the power
To be and have the best that He can give,
A mind to serve Him and a heart to love Him,
The faith to die with and the strength to live,
It means for us all good, all grace, all glory,
His kingdom coming and on earth begun,
Why should we fear to say "His will—
His righteous,
His tender, loving, joyous will—be done."

ANNIE JOHNSON FLINT.

PERSONALIA.

REV. and Mrs. T. C. Vinson and Dr. and Mrs. E. R. Kellersberger, of our African Mission, have arrived on furlough. We extend to them a cordial greeting to the home land, and trust they will find their furlough period a time of happy rest, as well as of opportunity for deepening the interest of our Church in the great work in Africa, which they represent.

Mr. Vinson's permanent address will be Sherman, Texas. We have not yet learned what Dr. Kellersberger's address will be, but when information has been received it will be communicated to the Church through our church papers.

MISSIONARY SAILINGS.

THE following missionaries returned to their fields in February, sailing on the Canadian-Pacific S. S. "Monteagle," from Vancouver on the 18th: Miss Julia Martin for Korea and Rev. C. H. Smith for China.

We are also pleased to announce the sailing of the following new missionaries on the "Empress of Japan," from Vancouver on March 1st: Rev. and Mrs. Edward S. Currie for China and Rev. and Mrs.

Rev. and Mrs. Joseph Hopper, Mrs. Hopper was Miss Annis Barren, of Rock Hill, S. C. They will be stationed in Korea.

Rev. and Mrs. Edward S. Currie, who are en route for China. Mrs. Currie was Miss Gay Wilson, of Richmond, Va.

Joseph Hopper for Korea. We take pleasure in introducing these friends by photograph to our readers in this issue of THE SURVEY.

HIDDEN TREASURE.

1. A more satisfactory situation with reference to our relations with the Belgian Government seems to have been brought about—by what?
2. What seems to be the leading feature of Bolshevism?
3. How is our effort of unity to be accomplished?
4. More applicants for the ministry than ever before! Where?
5. A Y. M. C. A. organized. Where and by whom?
6. A "brick-bat thrown, a village lost." Where?
7. Among other things a request for a cure for "old age." What happened?
8. Which commandment has probably kept China intact these many years?
9. A Christmas dinner with some "native dishes" omitted. Where?
10. The scholar, the coolie, the cook, the humble servant of the Lord. Whom?
11. How did a Korean woman wish to meet her Lord?
12. Some remarkable changes. What are they attributed to?

SENIOR FOREIGN MISSION PROGRAM FOR APRIL, 1920.

Arranged by MISS MARGARET MCNEILLY.

TOPIC—AFRICA.

Hymn—The Light of the World is Jesus.
Prayer of Invocation.
Minutes.
Roll Call—Answer with an item of missionary interest.
Business.
Scripture Reading—John 3:14-21.
Prayer.
Solo—In the Secret of His Presence.
Editorial—The Signs of the Times.
Quiz—Hidden Treasure.
Topical—Monthly Topic; Annual Letter—Africa; A Year's Progress at Luebo.
Prayer.
Hymn—Selected.
Close with the 91st Psalm.

SUGGESTIONS:

If preferred, the roll call could be answered with one of the principles indicating the relation of denominations to the educational campaign and final appeal contemplated by the Interchurch World Movement.

The Annual Letter should be divided into its sections and given to several women. After each section, have prayer made for that department of the work.

Make the closing prayer one of thanksgiving for the blessings and encouragements of the year, and of petition for the needs of the work.

COMPARATIVE STATEMENT FOREIGN MISSION RECEIPTS.

Receipts applicable to regular appropriation:

February	1920	1919
Churches	$ 46,389 33	$ 33,393 05
Sunday Schools	495 96	524 04
Sunday Schools—China		424 45
Sunday Schools—Africa	10 00	
Sunday Schools—Korea	616 54	
Societies	8,524 83	9,026 13
Societies—C. E. M	280 00	193 50
Societies—China		31 00
Miscellaneous Donations	8,937 32	3,257 63
Miscellaneous Donations—C. E. M		17 00
Miscellaneous Donations—Korea	31 56	
	$ 65,285 54	$ 46,856 80
Legacies	625 69	8 35
	$ 65,911 23	$ 46,875 15

Eleven months, April 1, 1919, to February 28, 1920, inclusive:

Churches	$509,520 28	$368,136 66
Churches—Africa		5 00
Churches—Korea	42 02	
Sunday Schools	11,605 11	8,306 46
Sunday Schools—Africa	77 89	394 24
Sunday Schools—China	740 58	14,569 89
Sunday Schools—Korea	24,917 74	
Societies	93,164 58	74,013 54
Societies—Africa		39 25
Societies—C. E. M	3,319 24	1,522 10
Societies—China	33 46	110 61
Societies—Korea	246 29	
Miscellaneous Donations	63,286 34	44,672 71
Miscellaneous Donations—Africa	6 83	5 00
Miscellaneous Donations—China	25 00	77 15
Miscellaneous Donations—Korea	150 84	
Miscellaneous Donations—C. E. M	45 00	33 95
	$707,181 20	$511,886 56
Legacies	2,974 13	2,642 04
	$710,155 33	$514,528 60

Initial appropriation for year ending March 31, 1920		$ 825,839 17
Additional appropriation to February 28, 1920		139,579 65
		$ 965,418 82
Deficit March 31, 1919		216,657 19
		$1,182,076 01

EDWIN F. WILLIS, Treasurer.

Nashville, Tenn., February 28, 1920.

Publication and Sabbath School Extension

Branch Department at Texarkana, Ark.-Tex.
Publishing House, 6-8 North Sixth Street, Richmond, Va.

MONTREAT YOUNG PEOPLE'S CONFERENCE, JUNE 24 TO JULY 2, 1920.

Rev. Gilbert Glass, D. D., *Program Chairman.*

PROGRAM features which have made the Montreat Young People's Conference so attractive to hundreds of young people throughout the Church, and so full of inspiration and instruction for character building and effective service in the home church, and in all forms of missionary activities, have been incorporated in the plans for next summer's conference. There will be as heretofore:

Four Elective Bible Courses.

Intensive Courses in General Church Agencies and Activities, such as Foreign Missions, Home Missions, Christian Education and Ministerial Relief, Publication and Sunday-School Extension and Woman's Auxiliary.

Sunday-School Methods.

Christian Endeavor Methods.

Special services bearing on the choice of religious life work.

Popular inspirational addresses.

Delightful social fellowship.

Attractive and wholesome recreation.

Stunt Night.

New Features to Be Noted.

Advance Registration: Plans have been made to secure advance registration by those who are expecting to attend the Young People's Conference this summer. Registration cards are being sent out to pastors and leaders of young people, to Presbyterial Secretaries of Young People's Work, and to many young people who have attended previous conferences. Advance registration will be received up to within ten days of the opening of the conference by the Program Chairman Box 1176, Richmond, Va. Hotel reservations will be made in the order in which registrations are received. Everything points to an overflow attendance this summer. Be sure to get your registration in before it is too late. The conference fee of $3 for each delegate should accompany requests for registration.

Wider Representation and Limited Delegations: These are put together because they logically go together. If we are to secure representation from a much larger number of churches, and this is extremely desirable, it will be absolutely necessary to limit the number of delegates allowed to any one Church. We are making these limitations as easy and flexible as possible. The plan will be as follows:

Churches of 100 members or under, one to five delegates. Two additional delegates for every hundred additional members for larger churches.

Before this issue of The Survey appears, literature will have been distributed and announcements made in the Church papers with final and definite statement regarding the method of limitation.

Advanced Courses for Those Who At-

tended Former Conferences: At this early writing arrangements have been made for at least two advanced courses, one on Sunday School and Young People's Work, and one on Christian Endeavor Methods and Standards. These courses will be for leaders and teachers of young people, and for young people who have taken courses in former conferences and wish something more advanced.

Recreational Directors: Heretofore there has been very good provision for recreation and social life at our Young People's Conferences. We are to take a forward step this summer and have a program of recreation, such as group games, team games, tournaments, etc., under the supervision of one or more specialists in recreation. Recreational programs will be so arranged as to furnish guidance to those who wish to carry back to their churches and communities modern and effective methods in recreational direction.

We have already secured some very attractive speakers and conference leaders, but no announcement of names will be made until more complete data can be given.

In order that we may secure a more general representation from Presbyteries and churches, the active co-operation of Auxiliary secretaries of Young People's Work and chairman of Sunday-School and Young People's Work in Presbyteries and Synods is earnestly requested.

Look for detailed announcements in the Church papers and in conference program leaflets.

THE MONTREAT SUNDAY-SCHOOL CONFERENCE, JULY 18-25, 1920.

REV. GILBERT GLASS, D. D., *General Superintendent.*

WE are glad to be able to make a preliminary announcement that will certainly be received with enthusiasm by Southern Presbyterian Sunday-school workers and leaders who are interested in the Montreat Conference.

After several attempts we have been able to secure as our chief Sunday-school lecturer for the 1920 conference W. Edward Raffety, Ph. D., of Philadelphia, the author of "Brothering the Boy," which has been one of the most popular and useful Sunday-school books published in the last decade. Dr. Raffety is to give a series of lectures during the conference, both dealing in a popular yet accurate and scientific way with the psychology of childhood and the psychology of adolescence. These subjects will be treated with reference to the teaching and training problems of the Sunday school, and will be eminently practical and popular. Dr. Raffety is well known as a peculiarly effective lecturer on Sunday-School Methods and teaching problems, because he has the gift of combining accurate scientific presentation of principles and facts with a most attractive manner and style of speaking. Some idea of his popular approach and treatment may be suggested by the subjects of his lectures, which are as follows:

Morning Series: "Childhood."

The Child That God Made.
John, the Fidget.
Hungry Helen.
Helter-Skelter Twins.
"They Shall Not Pass."

Evening Series: "Youth."

The Awakening Time.
The Expanding Life.
The Five "Other" Senses.
Hands That Help.
"They Shall Not Perish."

WE TAKE pleasure in presenting to our readers the new editors of the MISSIONARY SURVEY and ONWARD, Miss Laura E. Armitage and Miss Mary R. Porter, as they appear in their office in the Publication Building at Richmond.

Miss Laura E. Armitage, who assumes editorial charge of the MISSIONARY SURVEY comes back to us after about 15 months' service overseas as a "Y" worker.

We heard the most complimentary things said about the self-denying service of Miss Armitage and so great was her popularity that about every seventh young captain and lieutenant tried to "capture" her, but she gave them a "sisterly" smile and sent them back to waiting lassies in America.

She brings back to her work on the SURVEY a quickened sense of the missionary opportunity and obligation of the Protestant churches.

Miss Mary R. Porter, who is a daughter of Rev. M. B. Porter, South Atlantic agent for the American Bible Society, and a graduate of Westhampton College, came into Mr. Smith's office when Miss Armitage went overseas and from the first showed special aptitude in selecting story material for ONWARD and artistic taste in arranging the mechanical make-up of both periodicals. In the conduct of the editorial page of ONWARD, Miss Porter will publish from time to time messages from leading ministers and workers of our Church.

ONWARD has had an increase of over 1,500 subscribers since January and Miss Porter has written over a thousand letters to superintendents, telling them what their young people are missing by not reading ONWARD regularly.

Miss Armitage has sent over seven thousand letters to officers and members of the woman's societies, showing how they can stimulate the activity of their local churches and help all the church cases by putting the SURVEY in every home. As a result SURVEY week in March promises to bring the largest number of new subscribers we have ever entered in one month and we hope to see "Jack" given quite a boost toward our goal of 50,000.

It is well known that 63 per cent. of the membership of the Protestant denominations are women and that a large part of the aggressive work of the churches is carried forward by the devoted efforts of the women. It is also a matter of encouragement that so many of our young women wish to fit themselves for special departments of church work that our Assembly has opened a training school for the special preparation of such workers and each year a choice body of young women, well equipped for their tasks, are going out as church secretaries, pastors assistants, and volunteers for work in the Home and Foreign Mission fields of our Assembly.

We are proud of the ability and initiative our two young editors are showing, and we bespeak for them the cordial support of the whole Church as they endeavor to produce two of the best periodicals we have ever offered our constituency.

R. E. MAGILL, *Secretary.*

The Woman's Auxiliary of the Presbyterian Church in the United States

Mrs. W. C. Winsborough, Superintendent and Editor
257-259 Field Building, St. Louis, Mo.

THE WORLD'S BIBLE.

"You are a letter of Christ, written with the Spirit of the ever-living God."—(2 Cor. 3:3).

—Weymouth.

Christ has no hands but our hands to
do His work to-day;
He has no feet but our feet to lead men
in His way.
He has no tongue but our tongue to
tell men how He died;
He has no help but our help to bring
them to His side.

We are the only Bible the careless
world will read;
We are the sinner's gospel, we are the
scoffer's creed.
We are the Lord's last message, given
in deed and word;
What, if the type is crooked? What,
if the print is blurred?

What, if our hands are busy with other
work than His?
What, if our feet are walking where
sin's allurement is?
What, if our tongues are speaking of
things His lips would spurn?
How can we hope to help Him and
hasten His return?

—Annie Johnson Flint.

IS THIS YOUR DELEGATE'S REPORT?

(All delegates to Presbyterials should read carefully the following, in order that they may be able to make an inspiring and informing (?) report to their local societies.)

"WELL, ladies, I hardly know where to begin to tell you of my delightful trip to the Presbyterial meeting, so I guess I'll just begin at the beginning.

"As you all know, I left home on Tuesday afternoon. I went in the Pullman. Of course it costs a little more, but I felt sure you would want your delegate to go in the best possible style, and then one always meets such perfectly delightful people in the Pullman—so congenial and home-like—why, the young people were actually having a game of bridge,

in spite of the fact that there is a twenty-five cent war tax on every deck of cards now.

"I arrived at my destination about 5 o'clock and was met at the station by my hostess' daughter, a perfectly charming high school girl, who came in their new electric car. Mrs. Blank had intended to meet me herself, but at the last minute Mr. Blank had received a telegram from his friend, Major X, who was just returning from Europe, saying that he would stop off between trains, and you know there are always a few extra details to look after, when one has such a distinguished visitor.

"The Blanks have a perfectly beautiful old home, it having been the mansion of Mr. Blank's father, Colonel Blank. Of course they have added all modern conveniences, but there are so many things of historic interest connected with it.

"Major X is one of the most interesting men I ever met. He has been in France for two years, and since the signing of the Armistice has been in command of the Army of Reconstruction, and he had some of the most thrilling adventures to relate. It was past time for the evening service before we realized it. I was awfully disappointed not to go, because the ladies of the church gave a perfectly delightful reception to the delegates at the close of the sermon. But I'm sure the things I heard from Major X will help me to understand the European situation much better. We were all perfectly enthralled with his descriptions, and although he talked until after 12 o'clock, no one thought of being sleepy.

"Of course, being up so late that night, we did not have an early breakfast, and so did not get to the church in time for the opening of the meeting, but then the first thing is always a devotional, and of course that doesn't really amount to so much. In fact, I didn't get there in time for the roll call, but I paid our dues anyway a little later, and I guess that was the most necessary part. The rest of the morning was spent in appointing committees and listening to the reports of the president and secretary. The secretary seemed to be all out of sorts, because the societies hadn't sent in their reports in time. Why, she must expect us to drop everything else and fill in those reports the minute we get them. I don't see why a few weeks would make any difference, but next year I'm going to send ours by special delivery the same day I get it. I was appointed on the Nominating Committee.

"They have a perfectly beautiful church, and the ladies served the luncheon in the dining-room, which was a perfect bower of spring blossoms, all in pink and green, apple blossoms and hyacinths. Of course you will all be interested in the menu: The first course was creamed shrimp, in patties, finger rolls, tomato salad on lettuce, saratoga chips and olives; and the second course was strawberry ice and assorted cakes, with coffee and pink mints. Everything was perfectly delicious and served so beautifully.

"The afternoon session was taken up with reports of the different secretaries. Most of them had charts showing their work, and their reports were very encouraging.

"Miss B, our missionary from China (I never could pronounce the names of the stations), was there and made a talk to the children, who came after school. She had the dearest little Chinese costume and dressed one of the little girls in it. Her talk was very interesting. It must be perfectly lovely to be a missionary and do all those nice things for the Chinese.

"The Nominating Committee was to meet at the close of the session, but Mr. Blank, who is the County Judge, came to take us to see the new court-house, and so I told the rest to go ahead without me. I don't think it really makes much difference who the officers are, anyway, because they don't have much to do except attend the Presbyterial meetings. The court-house is perfectly magnificent, of pressed brick, with stone trimmings and pillars and inlaid floors, and of course they are very proud of it.

"Then we went home, and after freshening up a little we had dinner. Mrs. Blank has a perfectly fine old cook, who has been in the family for years, and she certainly knows how to make good things to eat. After dinner we had some beautiful music, some of the newest victrola records.

"The evening meeting was held in the auditorium. They have a splendid quartette, who sang the Ave Maria. A lady sitting beside me said, 'I think they had better study the Living Christ for Latin America.' I didn't see any connection between the two, I'm sure, but I suppose she is one of those Mission Study cranks, who wants to organize a class in every group of people she sees. Mr. C, from Africa, made an address that night. He had a great many interesting curios. The Africans must be a very amusing people to work among. His talk was rather long. It was fully half past 9 before he closed.

"Thursday morning Mrs. Blank took me in her car for a ride around the town. It is such a pretty place, so many lovely homes, and the yards are kept perfectly beautifully.

"The program Thursday morning was very interesting. Mrs. A led the devotional; Mrs. B gave a talk on the literature. She distributed packages to each delegate. I'm awfully sorry, but I forgot mine and left it on the seat when I started home; Mrs. C conducted a Round Table that was very interesting; and Mrs. D made a splendid talk. I can't just recall her subject, but it was about giving, and it was followed with a collection.

"The ladies served lunch in the dining-room again, and the color scheme was yellow and white that day, carried out in narcissus and tulips, and the menu was pressed chicken, beaten biscuit, potatoes escalloped with cheese, pineapple and celery salad with mayonaise, lemon pie, sunshine cake, tea and salted almonds. After luncheon a number of us went over to the Public Library, which is only a short distance from the church. It is a perfectly beautiful building, and it was really hard to tear one's self away from those splendid books and current magazines.

"The devotional, I think, was led by Mrs. E, though she had finished before we got in. Reports of committees were then called for. I was so disappointed because the Committee on Place of Meeting did not accept my invitation to meet with our society next year, but I suppose they thought we were a strong society and did not need the inspiration of the Presbyterial as much as the First church society.

"I was sorry not to stay for the entire program. Professor Z was there to speak on our Church school, and there was also to be another missionary address on Japan, but I thought I had better leave on the first train, to be sure not to miss my connections.

"And now I want to thank you all most heartily for the honor of being sent as your delegate. It was certainly a most delightful experience, and I wish you might all go next year to get the same helpful and uplifting inspiration that I received.

"MAY B. WRIT."

GREETINGS TO THE NEW EDITORS.

Miss Laura Armitage has taken charge of the MISSIONARY SURVEY and Miss Mary Porter of ONWARD.

We know their work will reflect their own vigor, beauty, faithfulness and ability.

The Auxiliary pledges them its cordial support!

HAIL TO THE PROGRESSIVE YOUNG WOMEN OF OUR CHURCH!

AMMUNITION

CONDUCTED BY MISS CARRIE LEE CAMPBELL
306 WEST GRACE STREET, RICHMOND, VA.

A "HEART-TO-HEART" WITH SECRETARIES OF LITERATURE.

At the spring meetings of the Presbyterials you will have the "chance of your life," certainly the opportunity of the year, to magnify your office, advertise your wares, and to show how attractive your business can be made.

Have the maps of our mission fields and their flags in full view and for sale. The maps can be had from the Nashville office for $2.50 per set; and the flags from Wanamaker Philadelphia, 25 cents each, for small size, in cotton. A very handsome larger set can be rented from Nashville for 75 cents.

Be sure you have literature from all of our Executive Committees, including Dr. Galbraith's office, Times Building, Chattanooga, Tenn. See list of offices, first page of THE SURVEY. Much of this literature is free, to be given away; much of it is to be sold, and the women are finding out that it pays to buy this to take home, so be ready to keep your "shop" open all through the meeting.

Order the new study books on Korea from the Publication Committee, Richmond, Va.; also the "Helps." Write Dr. Armstrong, Nashville, about the new material on Mexico, for the Sunday schools for the next year.

Get charts from the Home Mission office, Atlanta; also some live new leaflets they have.

And Invitations.—Dr. Sweets has at the Louisville office charming invitation cards, and so has the Home Mission office in Atlanta. These will be in great demand; ask for samples, and take orders. Then make some samples of your own, on this wise:

For Meetings on Africa.—Map of Africa cut out of black tissue paper, and pasted on white card, bearing this legend, "Come help make this white," adding time and place.

For Japan.—Cut out fans and write invitation on the back.

For Mexico.—Use a small sombrero.

For Cuba.—A map of the Island.

For Brazil.—Map of South America, with Brazil marked off on it.

For China.—Cut out of old SURVEYS and paste on card, one, two, or three little Chinese maidens and write under their feet, "Come, look, see," adding time and place.

For Chosen (Korea).—Use a picture of a Korean man or woman, cut from old SURVEYS.

Have also as many paper plates as you have time to fix, pasting on these pictures of missionaries and their homes and their work. Give one to some member of each local auxiliary, preferably to the secretary of literature, to take home with her as a pattern. These to be used at a missionary tea.

Have on hand a full supply of the "Duties" of all officers. And make in large letters this poster: "SECRETARIES OF ALL CAUSES, DO YOU KNOW YOUR DUTIES? HERE THEY ARE."

Probably more important than anything else, is this list of the sources of supply; make many copies and give them not only to secretaries of "Causes," but to all who "have a mind to work," and who want to know how; and they are many. Let's call this most important document, "Where to Get What," and write out the addresses found on that first page of the SURVEY and add "The Woman's Auxiliary, Field Building, St. Louis, Mo." Also, For Stewardship, "Dr. Wm. Fred. Galbraith, Times Building, Chattanooga, Tenn., and the Interchurch World Movement, 111 Fifth Avenue, New York."

SOME MORE PAGEANTS.

Use One at Your Presbyterial Meeting.

"Come Over and Help Us." Nine girls. Very easy to stage. Foreign Missions. Not more than twenty minutes. Price, 3 cents

"Tired of Missions." Foreign Mission. Effective. By seventeen girls who did not stay tired of missions. Price, 5 cents. Thirty or forty minutes.

"The Voices of the Women." Foreign Missions. 5 cents. Simple. Twelve girls. Twenty minutes.

"Overheard in Japan." Three girls. Simple and effective. 5 cents.

Order all leaflets and pageants from the Woman's Auxiliary, Field Building, St. Louis, Mo.

Missionaries of the Presbyterian Church, U. S.

AFRICA CONGO MISSION
AFRICA. [54]

Buiape, 1915.
Rev. and Mrs. H. M. Wasbburn.
Rev. and Mrs. C. T. Wharton.
Miss Elda M. Fair.

Luebo, 1891.
Rev. and *Mrs. Motte Martin.
*Dr. and Mrs. L. J. Coppedge.
*Miss Maria Fearing (c).
*Mr. and Mrs. T. J. Arnold, Jr.
*Rev. and Mrs. T. C. Vinson.
Rev. and Mrs. S. H. Wilds.
Dr. and Mrs. T. Tb. Stixrud.
Rev. and Mrs. A. C. McKinnon.
Mr. and Mrs. T. J. Daumery.
Rev. and Mrs. W. F. McElroy.
Mr. and Mrs. C. R. Stegall.
Miss Mary E. Kirkland.
Rev. and Mrs. J. H. Longenecker.
Rev. and Mrs. R. F. Cleveland.
Rev. and Mrs. A. L. Edmiston (c).
Rev. and Mrs. A. Hoyt Miller.

Mutoto, 1912.
Rev. A. A. Rocbester (c).
*Rev. and Mrs. Plumer Smith.
Dr. and Mrs. Robt. R. King.
Rev. and Mrs. C. L. Crane.
*Mrs. S. N. Edhegard.
†*Rev. S. N. Edhegard.
Rev. and Mrs. J. W. Allen.
Miss Ruby Rogers.

Lusambo, 1913.
*Rev. and Mrs. R. D. Bedinger.
*Mr. B. M. Schlotter.

Bibangu, 1918.
Rev. and Mrs. Geo. T. McKee.
*Dr. and Mrs. E. R. Kellersberger.
*Mr. W. L. Hillhouse.

E. BRAZIL MISSION. [14]

Lavras, 1893.
Rev. and Mrs. S. R. Gammon.
Miss Charlotte Kemper.
Mr. and Mrs. C. C. Knight.
*Mr. and Mrs. B. H. Hunnicutt.
†Rev. A. S. Maxwell.
Miss Genevieve Marchant.
Miss Ora M. Glenn.
Rev. and Mrs. J. M. Sydenstricker.

Piumhy, 1896.
*Mrs. Kate B. Cowan.

Bom Successo.
Miss Rutb See.
Mrs. D. G. Armstrong.

W. BRAZIL MISSION. [10]

Ytu, 1909.

Braganca, 1907.
Rev. and Mrs. Gaston Boyle.
*Rev. Marion S. Huske.

Campinas, 1869.
Mrs. J. R. Smith.
Rev. and Mrs. Jas. P. Smitb.

Itapetininga, 1912.

Descalvado, 1908.
Rev. and Mrs. Alva Hardie.

Sao Sebastiao do Paraiso, 1917.
*Rev. and Mrs. R. D. Daffin.

N. BRAZIL MISSION. [18]

Garanhuns, 1895.
*Rev. and Mrs. G. E. Henderlite.
Rev. and Mrs. W. M. Tbompson.
Miss Eliza M. Reed.

Pernambuco, 1873.
Miss Margaret Douglas.
Miss Edmonia R. Martin.
Miss Leora James (Natal).
*Miss R. Caroline Kilgore.
Rev. and Mrs. Geo. W. Taylor, Jr.
Rev. H. S. Allyn, M. D.
Mrs. H. S. Allyn.
Rev. and Mrs. F. F. Baker.

Parahyba, 1917.
Rev. and Mrs. W. C. Porter.

Canhotinho.
*Mrs. G. W. Butler.

MID CHINA MISSION [75]

Hangchow, 1867.
Mrs. J. L. Stuart, Sr. (Peking).
Miss E. B. Frencb.
Miss Emma Boardman.
Rev. and Mrs. Warren H. Stuart.
Miss Annie R. V. Wilson.
*Rev. and Mrs. R. J. McMullen.
*Mr. and Mrs. J. M. Wilson.
Miss Rebecca E. Wilson.
Rev. G. W. Painter, Pulaski, Va.
Rev. and Mrs. J. M. Blain.
Miss Nettie McMullen.
Miss Sophie P. Grabam.
Miss Frances Stribling.
Mr. and Mrs. Andrew Allison.

Shanghai.
Rev. and Mrs. S. I. Woodbridge.
Rev. and Mrs. C. N. Caldwell.
Miss Mildred Watkins.

Kashing, 1895.
Rev. and Mrs. W. H. Hudson.
Dr. and Mrs. W. H. Venable (Kuling).
Miss Elizabetb Talbot.
Rev. and Mrs. Lowry Davis.
*Miss Irene Hawkins.
Miss Elizabetb Corriher.
Miss Sade A. Nesbit.
Dr. and Mrs. F. R. Crawford.
Rev. and Mrs. M. A. Hopkins (Cbinkiang).
Rev. and Mrs. J. Y. McGinnis.
Miss R. Elinore Lynch.

Kiangyin, 1895.
Rev. and Mrs. L. I. Moffett.
Rev. and Mrs. Lacy L. Little.
Dr. and Mrs. Geo. C. Wortb.
*Miss Rida Jourolman.
Mrs. Anna McG. Sykes.
Miss Carrie L. Moffett.
Miss Venie J. Lee, M. D.
Rev. and Mrs. R. Clyde Douglas.

Nanking.
Rev. and Mrs. J. L. Stuart (Peking).
Dr. and Mrs. A. C. Hutcheson.
Dr. and Mrs. R. T. Shields (Tsinanfu).
*Rev. and Mrs. P. F. Price.
Rev. and Mrs. D. W. Richardson.
Miss Florence Nickles.

Soochow, 1872.
*Miss Addle M. Sloan.
Miss Gertrude Sloan.
Mrs. M. P. McCormick.
Rev. and Mrs. P. C. DuBose.
*Mrs. R. A. Haden.
Miss Irene McCain.
Dr. and Mrs. M. P. Young.
Rev. and Mrs. Henry L. Reaves.
Rev. and Mrs. H. Maxcy Smith.
Miss Mabel C. Currie.

N. KIANGSU MISSION [78]

Chinkiang, 1883
Rev. and Mrs. A. Sydenstricker.
Rev. and Mrs. J. W. Paxton.
Rev. and Mrs. J. C. Crensbaw.
*Mr. and Mrs. S. C. Farrior.

Taichow, 1908.
*Rev. and Mrs. T. L. Harnsberger.
Dr. and Mrs. Robt. B. Price.
*Rev. Cbas. Ghiselin, Jr.
Rev. and Mrs. C. F. Hancock.

Hsuchoufu, 1897.
Mrs. Mark B. Grier, M. D.
Dr. and Mrs. A. A. McFayden.
Rev. Geo. P. Stevens (Tenghsien).
Rev. and Mrs. F. A. Brown.
*Rev. and Mrs. O. V. Armstrong.
Rev. and Mrs. Lewis H. Laneaster.
Miss Isabel Grier.
Miss Lois Young.

Hwaianfu, 1904.
Rev. H. M. Woods.
Miss Josephine Woods.
Rev. and Mrs. O. F. Yates.
Miss Lillian C. Wells.
*Miss Lily Woods.
Rev. and Mrs. Jas. N. Montgomery.

Yencheng, 1909.
Rev. and Mrs. H. W. White.
Dr. and Mrs. J. W. Hewett.
Rev. C. H. Smith.

Sutsien, 1893.
Dr. and Mrs. J. W. Bradley.
*Rev. B. C. Patterson.
*Mrs. B. C. Patterson, M. D.
Rev. and Mrs. W. C. McLauchlin.
Rev. and Mrs. W. F. Junkin.
Mr. H. W. McCutcban.
Miss Mada I. McCutchan.
Miss M. M. Johnston.
Miss B. McRobert.

Tsing-kiang-pu, 1897.
Rev. and Mrs. J. R. Graham.
Dr. and Mrs. James B. Woods.
Rev. and Mrs. A. A. Talbot.
Miss Jessie D. Hall.
Miss Sallie M. Lacy.
Dr. and Mrs. L. Nelson Bell.
Rev. and Mrs. H. Kerr Taylor.
Rev. and Mrs. J. E. Wayland.
Miss Mary Bissett.
Rev. and Mrs. Edw. S. Currie. [?]

Tonghai, 1908.
*Rev. and Mrs. J. W. Vinson.
*L. S. Morgan, M. D.
*Mrs. L. S. Morgan, M. D.
Rev. and Mrs. Thos. B. Grafton.
Mrs. A. D. Rice.

CUBA MISSION [6]

Cardenas, 1899.
*Miss M. E. Craig.
Rev. and Mrs. R. L. Wharton.
Miss Margaret M. Davis.
Rev. S. B. M. Gbiselin (Associate Worker).

Caibarien, 1891.
Miss Mary I. Alexander.
†Miss Janie Evans Patterson.
†Rev. H. B. Someillan.

Placetas, 1909.
None.

Camajuani, 1910.
Miss Edith McC. Houston.
†Rev. and Mrs Ezequiel D. Torres.

Sagua, 1914.

JAPAN MISSION [10]

Kobe, 1890.
Rev. and Mrs. S. P. Fulton.
Rev. and Mrs. H. W. Myers.
Rev. and *Mrs. W. McS. Bucbanan.

Kochi, 1885.
Rev. and Mrs. W. B. McIlwaine.
Miss Annie H. Dowd.
Rev. and Mrs. W. A. McIlwaine (Tokyo).

Nagoya, 1867.
Miss Lela G. Kirtland.
*Rev. and Mrs. R. E. McAlpine.
Rev. and Mrs. L. C. McC. Smytbe.
Miss Sarah G. Hansell.
Miss Bessie M. Blakeney (Tokyo).

Gifu.
*Rev. and Mrs. W. C. Bucbanan.
*Miss Elizabetb O. Bucbanan.

Susaki, 1898.
Rev. and Mrs. J. W. Moore.
Rev. and Mrs. J. H. Brady.

Takamatsu, 1898.
Rev. and Mrs. S. M. Erickson.
Miss M. J. Atkinson.
Rev. and Mrs. H. H. Munroe

Marugame, 1917.
Rev. and Mrs. J. Woodrow Hassell.
Rev. and Mrs. I. S. McElroy, Jr.

Tokushima, 1889.
*Rev. and Mrs. C. A. Logan.
Miss Lillian W. Curd.
*Rev. and Mrs. H. C. Ostrom.
Rev. and Mrs. A. P. Hassell.
Miss Estelle Lumpkin.

Toyohaski, 1902.
Rev. and Mrs. C. K. Cummings.

Okazaki, 1912.
*Miss Florence Patton.
*Miss Annie V. Patton.
Rev. and Mrs. C. Darby Fulton.

CHOSEN MISSION. [72]

Chunju, 1896.
Rev. and Mrs. L. B. Tate.
Miss Mattie S. Tate.
Rev. and Mrs. L. O. McCutchen.
Rev. and Mrs. W. M. Clark.
Rev. and Mrs. W. D. Reynolds.
Miss Susanna A. Colton.
Rev. S. D. Winn.
Miss Emily Winn.
Miss E. E. Kestler.
Miss Lillian Austin.
*Mr. and Mrs. F. M. Eversole.
Miss Sadie Buckland.

Kunsan, 1896.
Rev. and Mrs. Wm. F. Bull.
Miss Julia Dysart.
Dr. and Mrs. J. B. Patterson.
*Rev. John McEachern.
*Mr. Wm. A. Linton.
Miss Lavalette Dupuy.
Rev. and Mrs. W. B. Harrison.
Miss Lillie O. Lathrop.
Miss Willie B. Greene.
Rev. and Mrs. Joseph Hopper. [?]

Kwangju, 1898.
*Rev. Eugene Bell.
*Rev. S. K. Dodson.
*Miss Mary Dodson.
*Mrs. C. C. Owen.
Miss Ella Graham.
Dr. and Mrs. R. M. Wilson.
Miss Anna McQueen.
Rev. and Mrs. J. V. N. Talmage.
Rev. and Mrs. Robert Knox.
Mr. and Mrs. M. L. Swinehart.
Miss Esther B. Matthews.
Miss Elizabeth Walker.
Miss Elise J. Shepping (Itinerating).

Mokpo, 1898.
Rev. and Mrs. H. D. McCallie.
Miss Julia Martin.
Rev. and Mrs. J. S. Nisbet.
Miss Ada McMurphy.
*Dr. and Mrs. R. S. Leadingham.
Rev. and Mrs. L. T. Newland.
*Mr. and Mrs. Wm. P. Parker (Pyeng-Yang).
*Mrs. P. S. Crane.
Rev. D. Jas. Cumming.

Soonchun, 1913.
*Rev. and Mrs. J. F. Preston.
Rev. and Mrs. R. T. Coit.
Miss Meta L. Biggar.
Miss Anna L. Greer.
Rev. and Mrs. J. C. Crane.
Dr. and Mrs. J. McL. Rogers.

MEXICO MISSION [11]

Zitacuaro, 1919.
Rev. and Mrs. H. L. Ross.

Morelia, 1919.
Rev. and Mrs. Jas. O. Shelby.

Toluca, 1919.
Rev. and Mrs. W. A. Ross.

San Angel.
Miss Alice J. McClelland.

Laredo, Texas.
Miss E. V. Lee.

Austin, Texas.
Miss Anne E. Dysart.

Coyoacan.
Prof. and Mrs. R. C. Morrow.

Missions, 10.
Occupied Stations, 53.
Missionaries, 377.
Associate Workers, 11.

*On furlough, or in United States
Dates opposite names of stations indicates year stations were opened.
†Associate workers.
For postoffice address, etc., see page below.

POSTAL RATES.

Letters addressed to Africa, Brazil, China (with one exception, as given herewith), Japan and Chosen require 5 cents for the first ounce, or fraction of an ounce, and 3 cents for each additional ounce, or fraction of an ounce. (Shanghai, China, only requires 2 cents for the first ounce or fraction of an ounce.)

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